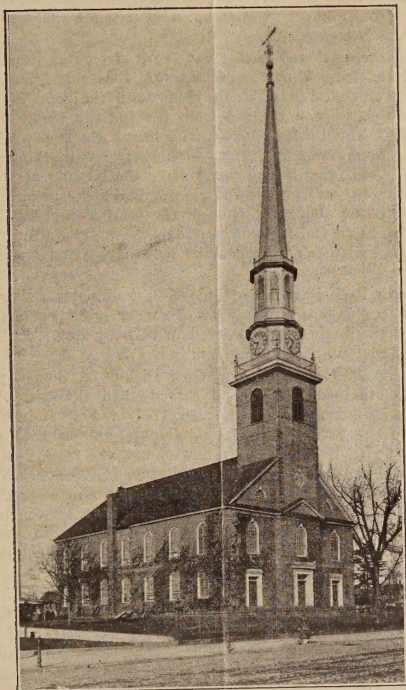


BRIEF HISTORY
OF
Two Hundred and Fifty Years



FIRST PRESBYTERIAN CHURCH
ELIZABETH, NEW JERSEY

REV. WILLIAM FORCE WHITAKER, D. D., Pastor

PREPARED BY MILLER C. EARL AND CHARLES C. MCBRIDE
AND ISSUED BY AUTHORITY OF SESSION

OCTOBER, 1914

FIRST PRESBYTERIAN CHURCH

ELIZABETH, NEW JERSEY

The First Presbyterian Church, of Elizabeth, N. J., with the hallowed burial ground by which it is surrounded, is not only one of the oldest in this State and in the United States, but is widely recognized as a centre of great historic interest, an example of splendid patriotic impulse and a source of wide Christian influence.

All the evidence, gathered with great care from such records as have been discovered and from known customs of the times, indicates that the establishment of this church was coincident with the founding of the town, the lands for which were purchased from the Indians by deed bearing date October 28, 1664. The Puritan settlers of Elizabeth Town, who were from Connecticut and Long Island, established homes here in the fall of 1664 or early in 1665, less than fifty years after the landing of the Pilgrims at Plymouth. On the site of the present church building, the original "Meeting House" was erected at about the time of the settlement. The church claims the distinction of being the first organized in New Jersey for worship in the English language, and was of independent or congregational polity at the beginning.

Rev. Jeremiah Peck is regarded as the first minister regularly in charge (1668-1678), although there is no doubt of earlier ministrations or services of some kind for worship. He was succeeded in turn by Rev. Seth Fletcher, Rev. John Harriman and Rev. Samuel Melyn.

On September 29, 1709, Rev. Jonathan Dickinson, then a young man of twenty-one, was ordained pastor, and served until October 7, 1747. Under his care the church flourished greatly. In 1717 or 1718 it became Presbyterian, attached to the Presbytery of Philadelphia, and in 1724 the old building is said to have been replaced by a new one, 42x58 feet. When the "Great Awakening" was in progress in this country, Rev. George Whitefield, the eminent English divine, preached in the First Church in November, 1739, and again in April, 1740, to about 2,000 people. In 1745 David Brainerd, noted missionary to the Indians, preached in Mr. Dickinson's pulpit, and in the same year the first meeting of the Synod of New York was held in this church, with Mr. Dickinson as Moderator.

In May, 1747, the College of New Jersey, now Princeton University, was established here by Rev. Mr. Dickinson, and he became its first president.

Following Rev. Mr. Dickinson's long pastorate of thirty-eight years, which was ended by his death, the congregation was successively served by Rev. Elihu Spencer and Rev. Abraham Keteltas, and on August 22, 1753, nearly a century after its original founding, it received its charter of incorporation from King George II.

The first trustees, as named in the charter, were Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans. The charter was sealed and delivered by the Colonial Governor, "our trusty and well beloved Jonathan Belcher." During the two years it was without a pastor it was supplied by twenty-one preachers.

In March, 1762, began the pastorate of Rev. James Caldwell, the "Fighting Parson." He was a man of great zeal, piety and patriotism. In November, 1763, he succeeded in having Rev. George Whitefield, the English evangelist, visit the church for the third time and preach at two services. In 1766 the church building was enlarged by the addition of sixteen feet to the rear, and from 1769 to 1772 there was a noteworthy revival, Rev. George

Whitefield visiting the church and preaching therein for the fourth time, in June, 1770.

When the Revolutionary War broke out in 1776 Rev. Mr. Caldwell attached himself to his country's cause. He became Chaplain and Assistant Commissary-General in the New Jersey Brigade of the Continental Army and at the battle of Springfield, N. J., June 23, 1780, he took the hymn books from the church and giving them to the patriot soldiers for wadding, shouted: "Put Watts into them, boys," an incident which Bret Harte has described in a poem. Caldwell is said to have preached with pistols on his pulpit and sentinels keeping watch. His wife was shot and killed by the British in 1780 at Connecticut Farms, and he met a similar fate November 24, 1781. The gravestones of both may be seen in the rear wall of the church.

From the congregation of the First Church about forty commissioned officers besides many non-commissioned officers and privates were engaged in the Revolutionary War, on the patriot side. In the congregation at that time were William Livingston, Governor of New Jersey; Elias Boudinot, soon afterward president of Congress and signer of the treaty of peace with Great Britain; Abraham Clark, signer of the Declaration of Independence; General Elias Dayton and other distinguished citizens and soldiers.

On February 25, 1779, Elizabeth Town was invaded by the British and the church parsonage was burned. On January 25, 1780, the church was burned by the same foe. The old building had many features of historic interest. It was lighted with candles, which were snuffed by the sexton, and was surmounted by a high steeple containing a clock. After the burning of the old church the congregation for a time worshipped in a storehouse in Cherry street, but in 1784 proceeded to erect a new building upon the site of the old one. This was completed in 1789, and is the edifice which remains to this day, except the addition in the rear and a new spire built to replace the one blown down by a tornado in 1899.

After Caldwell followed the ministerial services of Rev. James Francis Armstrong, and the pastorate of Rev. William Adolphus Linn, Rev. David Austin, Rev. John Giles and Rev. Henry Kollock.

On December 26, 1804, Rev. John McDowell was ordained pastor. Under his preaching large accessions were made to the church and in 1814 the first Sunday school was established in Elizabeth Town largely through his efforts and notwithstanding the opposition of those who were not yet convinced that it was a worthy Christian institution. He served as Moderator of the General Assembly in 1820. He resigned in April, 1833.

In July, 1833, Rev. Nicholas Murray was installed pastor and served twenty-seven years. Under his fostering care the church flourished, and large accessions were made to its membership. He was Moderator of the General Assembly in 1849, became widely known in the ministry and contributed largely to the religious press. During his ministry the church was enlarged by about twenty-seven feet in the rear and the interior was remodeled. He died February 4, 1861.

On September 18, 1861, Rev. Everard Kempshall was installed pastor, and his services were continued until November 15, 1898, a longer period than that of any previous pastor except Dickinson. The successive pastorates of McDowell, Murray and Kempshall covered nearly ninety-four years. During Dr. Kempshall's ministry the fiftieth anniversary of the founding of the Sunday school was celebrated (June 26, 1864) and "Jubilee" services were held in the church October 9, 1867, to celebrate the 200th anniversary of the founding of the parish and the fiftieth anniversary of the great revival of 1817. In July, 1876, notable services were held in the church commemorative of the centennial of American Independence.

One of Dr. Kempshall's greatest works was the organizing of a State-wide movement against race-track gambling in New Jersey. In 1890 mass meetings were held in the First Church and in other churches, and Dr. Kemp-

shall became president of the Anti-Race-track League and led large bodies of citizens to Trenton to protest against legislation in the interests of the gamblers. In great part due to his aggressive and inspiring work the race-track laws enacted in 1893 were all repealed by the Legislature of 1894 and a few years later an amendment to the State Constitution was adopted by popular vote September 28, 1897, forbidding the evil. But the extraordinary work, in addition to his ministerial duties, broke down his strong constitution and compelled his resignation. He died in 1904. A memorial to Dr. Kempshall's memory occupies a window on the north side of the church.

The Mills meetings, a series of union evangelistic services, were held in the First Church in January, 1892. In 1899, Rev. John E. Stuchell was called as pastor, and served until November, 1906, when he resigned. It was during his ministry that the Women's Guild of the church was organized; the wife of the pastor being chosen its first president.

Rev. William Force Whitaker, D. D., the present pastor, was installed May 10, 1907, and under his kindly and devoted ministration the "Old First" is maintaining all its sacred and patriotic traditions and increasing in strength and influence.

On June 21, 1914, services were held in the church commemorative of the 100th anniversary of the founding of the Sunday school.

These are but a few of the leading events and data that go to make up the history of the "Old First" Presbyterian Church, of Elizabeth, N. J., a history which, when fully written, will prove of exceptional interest and great value. It is the mother church to practically all the Presbyterian churches in this part of New Jersey.

Inside the present edifice hang two chandeliers presented by Elias Boudinot, in 1800. Four memorial windows preserve the names of two officers and two other members of the church. A font, a marble memorial, the communion table, the pulpit seat and the Bible, were all gifts of those who loved the church, and in the pastor's room are more than half a hundred pictures of men and women related to its life and work, while memorial tablets in oak, bronze and marble are on the walls of the middle vestibule.

The spirit of the "Old First Church" has always been "Welcome," and upon this the 250th anniversary of its founding, this spirit is most heartily extended to all guests and visitors.

SUMMARY

Church founded 1664.

First settled minister 1668.

Oldest known grave stones dated 1687.

Church became Presbyterian 1717-18.

Princeton University established here 1747.

Church chartered by King George II 1753.

Church burned by British sympathizers 1780.

Pastor James Caldwell killed by British 1781.

Present church edifice finished 1789.

Glass chandeliers hanging in church presented 1800.

Sunday school organized 1814.

Present chapel built 1864.

Spire destroyed by tornado 1899.

Present spire erected 1901.

Height of spire 227 ft.

The Legionnaire

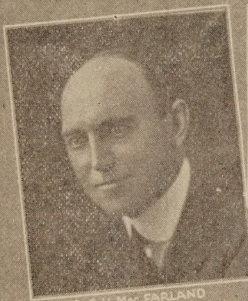
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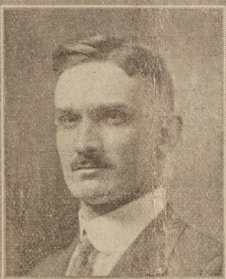
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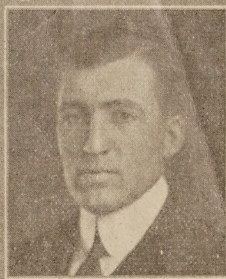
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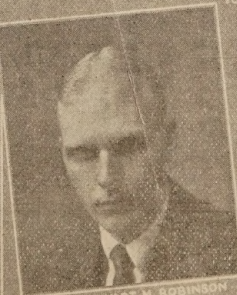
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FIGHT GOSSIP

BY S. M. BELL

Bob Martin certainly has earned sweet revenge for the victory Sergt. Ray Smith scored over him in their battle at the Grays Armory here last winter. He knocked out the sergeant in the second round of a bout at Savannah, Ga., Nov. 11. The popular war hero now has a string of knockouts as long as a candidate's speech. Recently at Boston, however, Martin lost to Capt. Bob Roper on a referee's decision.

Boxing is now becoming a favorite sport in the Orient. Frank Churchill, who recently has put the game on a successful basis in Manila, now is planning a circuit of boxing clubs in Manila, Hong Kong, Shanghai and possibly another city in China or Japan.

Any day now one is apt to read how Ching Suey knocked out Emanuel Matuso with a chop on the chin.

Old time fighters used to keep track of their victories by the number of crooked knuckles that decorated their hands. Modern day fighters keep track of their victories by the number of shekels there are between the winner's and loser's share.

Emil Thiry of Chicago is managing the American campaign of George Fox, British lightweight. George is a brother of Joie Fox, English featherweight champion, who made a good showing in several bouts in this country last winter. George is said to be as good as his brother.

Jim Corbett is the only boxer known to admit that when he got old he was a better monologist than a boxer.

Tommy Gavigan, the well known Cleveland veteran, staged his fifth annual comeback at the Marotta A. C., recently. Only one of Tommy's comeback efforts was a complete success. That was the one in 1918 when he put on a helmet and fought in France.

It is reported that Clonie Tait, who styles himself lightweight champion of Canada and Australia, wants to meet Benny Leonard for the championship of the world. We don't know where Benny could pick up a couple of extra titles any cheaper.

Herman Fields, an Akron promoter, has lined up Dannie Frush and Artie Root for a battle in the Rubber City sometime this month. It ought to be a good bout. Artie is a clever little boxer and Frush is one of the best boys of his weight in the country.

Matt Brock of Jimmy Dunn's stable, bit off more than he could chew in trying to travel 4,400 miles and fight three men in one week. He lost to Bobby Ward at St. Paul, won over Young Chakas in fifteen rounds at Syracuse, and then lost to Willie Jackson in four rounds at Philadelphia. Brock was in such bad shape in Philadelphia that the referee stopped the fight in the fourth.

AUXILIARY PLANS WILL BE RUSHED

The administrative machinery of The American Legion will be thrown wholeheartedly behind a national move to build up the Women's Auxiliary of The Legion, F. W. Galbraith, Jr., national commander of The Legion, announces.

A national convention of the auxiliary will be held probably next spring at which the auxiliary will assume charge of its own affairs, and as far as administration goes become virtually an independent body.

"All doubts and misgivings in regard to the future of the Women's Auxiliary of The American Legion were removed and a system of orderly expansion in state departments and a national organization was provided for by the Cleveland convention," said Mr. Galbraith. "We propose to offer the aid of our organization in building up the auxiliary, but we are not going to meddle with its policies so long as our recognized ideals and purposes are carried out.

"The Cleveland convention voted to let the women swim without water wings. It authorized state executive committees of The Legion to call state conventions and to establish department organizations of the Auxiliary, killing the rule which made necessary the establishment of a total of units equivalent to 50 per cent of the number of posts in the department.

"The convention resolution also permits the holding of a national convention when the auxiliary is established in ten states. The proposed national convention was authorized to change the name of the auxiliary and to broaden its eligibility clause and The Legion agreed to amend its constitution to that effect. I believe that the Women's Auxiliary is one of the greatest potential forces for good in this country and I shall see that the Legion backs it to the limit."

The Women's Auxiliary, which includes mothers, wives, sisters and daughters of Legion members and men who died in the service, already has organized 1,362 units in 46 states and a number of foreign countries.

POST ADOPTS BENEFIT PLAN.

A sick benefit for all members of the Troy Citizens Corps Post of The American Legion has been established at Troy, N. Y.

DELEGATE'S WIFE WELL CARED FOR

The welfare committee of United Service Post is always on the job, as instanced by something that happened during the national convention.

The wife of a Pennsylvania delegate—Mrs. Woods—was taken very ill. Miss Marion E. Bullard of United Service Post had the patient taken from the Hotel Winton to St. Luke's Hospital. Mrs. Woods returned home after the convention with many praises for her treatment here.

All members of United Service Post who are sick or otherwise in distress are requested to notify the post welfare committee, Milan H. Stocking, chairman, care American Legion Club.

FATHER KELLEY'S TALK MISQUOTED

To correct erroneous impressions created by an editorial published in certain newspapers criticizing Rev. Francis A. Kelley, past national chaplain of The American Legion, for remarks he is wrongly reported to have made at the recent Cleveland convention, excerpts from the official convention records have been made public by Legion national officials.

In the editorial referred to, Father Kelley is quoted as having said that a nation was to be judged worthy of existence by its ability to fight, and that the aim of America should be to be loved but to be feared.

His exact words were entirely different. They follow:

"One other thing I have advocated. A nation, to be secure, must not or need not curry the love of other nations who do not care to give it to her, but this must be done, if we cannot have their love, then we must have their respect through fear. And if we are to be feared, remember that we are not feared because we have mollycoddles, because we have men who are able only to raise their conscientious objections at the time the country is in danger."

PLAN AUXILIARY CONVENTION.

Plans are being formulated by A. H. Vernon, commander of the Minnesota Department of the American Legion for a state convention of the Women's Auxiliary of the Legion, in accordance with the recent ruling of the Legion national convention granting authority to state executive committees to establish state organizations of the women's branch. In Blue Earth County, Minn., Auxiliary units were organized for all seven Legion posts in one week. Minnesota is second in the number of units of the Women's Auxiliary.



The Real Meaning of *"Best in the Long Run"*

"BEST IN THE LONG RUN" is a slogan that is almost as old as the history of tires. It grew out of the performance of **Goodrich tires on bicycles**, and it grew into the *dependability* of Goodrich rubber products of all kinds.

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PLAN TO AID ALIENS SPURNED

How American Legion Proposal to Assist Americanization of Immigrants Was Blocked by Louis F. Post

EDITOR'S NOTE.—This is the second of a series of three articles by Truman H. Talley on the debauchery of the immigration regulations under Louis F. Post, assistant secretary of labor, whose removal has been asked by the American Legion.

BY TRUMAN H. TALLY.
(Copyright, 1920, American Legion Weekly Syndicate.)

Next in importance to the recasting of the immigration laws upon a new scale and in accordance with present-day conditions is the problem of handling those millions of aliens who already have been admitted, those who are being admitted by the thousands daily and those who will continue to be admitted perhaps by more millions before any revised code would be effective.

The general policy of Louis F. Post, assistant secretary of labor, has been one of opposition to any program of reform concerning selection or limita-

tion of immigration as well as one of apathy tinged with hostility for any specific remedies for alleviating the perils of wholesale dumping of both good and bad aliens on our shores such as allocation and absorption of the good and expulsion of the bad.

No Moral Safeguard

Under conditions as they exist today the physical or material needs of America's future citizens as they arrive at Ellis Island are excellently enough met, but on the side of their moral and political welfare there is not a single guide or safeguard. That this condition has always existed is sometimes interposed as a sufficient reason against its alteration now, but in the view of competent students of changed world conditions, opponents of reform can take such a stand only through ignorance of present-day perils or because of lack of pride in the nation whose recent history already carries the record of spoilation and even open rebellion on the part of those admitted too freely and allowed to develop along un-American lines.

What motive prompts Mr. Post in his stand against efforts to infuse even the beginning of Americanism into these newcomers, if for no other reason than as an insurance against national disaster, is a question being asked everywhere. In the official transcript of the House Committee on Rules hearing on Mr. Post's alien activities that question is revealed as the underlying theme of the inquiry.

Due to his arbitrary refusal to permit meritorious organizations such as the American Legion to take a hand at making good citizens out of otherwise unassimilated population of the foreign colonies of our cities and industrial centers, he has blocked probably the broadest gauged and most practical of proposals ever made to abate this evil. And the remarkable phase of it is, that the very plan he spurns is of the character and dimension he and his department should have proposed long ago and pounded upon until Congress gave heed and assented.

Handling the Immigrants

As for the physical handling of immigrants as they are unloaded at Ellis

Island and are in turn sent by ferry to the various railroad stations for transshipment to their previously declared destinations, both the government and the corps of social service societies operating on the island have done and are doing good work.

As in all such public endeavor, facilities have ever lagged behind the requisite dictated by necessity, but on the whole the immigrant at our gates has never had valid ground for serious complaint. At all events his material well-being receives far more consideration than he was ever taught to expect on the other side. Suffering, uneasiness, inconvenience and all the attendant tribulations of such pioneering there always has been and probably always will be, but despite crowding, lack of funds, conflict of fields of missionary work and official red tape, inestimable good has been accomplished.

There is still a great field for reform, according to Commissioner Frederick A. Wallis, and since his assumption of office last summer on the start of a four-year term he has set about in efficient manner to root out what remaining evils there may be and to institute all reforms possible within the limitation of Congressional funds and Department of Labor policy.

One of the first things Commissioner Wallis realized when he went to Ellis Island was the need for a systematic co-ordination of the many agencies of aid for immigrants. Likewise he saw the greater necessity for devising some scheme whereby the new rush of immigration could be diverted from cities already overcrowded with racial groups and be distributed over the country where conditions of labor, living and suitability as regards other nationalities, religion, peculiar state laws, etc., would be more mutually agreeable.

Central Welfare Control

In pursuance of this double program, Commissioner Wallis has placed all the societies interested in immigrant welfare under one central control. He has inaugurated a Department of Distribution and has taken steps to ascertain from the governors of all the states what their wishes or recommendations might be as regards allocation of a share of the nation's immigrant burden.

(Continued on page 9.)

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VOL. 1. DEC. 4, 1920. NO. 27

For God and country, we associate ourselves together for the following purposes:

To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the great war; to inculcate a sense of individual obligation to the community, state and nation; to combat autocracy of both the classes and the masses; to make right the master of might; to promote peace and good-will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

ONE VIEW OF THE LEGION.

We of The American Legion are used to hearing pleasant things said about us—perhaps it is just as well that we get something to the contrary sometimes. But we hardly believe we have justified all that the "Freeman" (what kind?) published weekly in New York City, says about us editorially in the paragraphs quoted below:

"Our Praetorian Guard—whose name is Legion—has been meeting lately in Cleveland, Ohio, where during several days of bombast it showed itself to be as fiery a body of patriots as one could wish never to meet. As one reads the story of the second annual convention of this brotherhood of Boanerges one wonders how we managed to get along in the old days without its guidance in the affairs of State. Consider, for instance, the brotherhood's helpful contribution to a solution of the vexed questions outstanding between this country and Japan. Unanimously these sons of thunder tell the world that they demand the cancellation of the so-called 'gentleman's agreement,' and 'rigorous exclusion of Japanese as immigrants,' and then with soldierly tact the resolution proceeds, 'we enter vigorous protest against the de-

mand of Japan that naturalization rights be granted to its nationals now located in the United States, and we earnestly request the State Department of the United States in its settlement of this question not to consider any proposition which will grant rights of naturalization to this unassimilable people.

"It is not hard to imagine what a pleasant impression this declaration for war will make upon the Japanese people. We may be very sure that the builders of battleships and makers of munitions in the Flowery Kingdom will make it clear to their compatriots that this insulting resolution expresses the opinion not merely of a thousand representatives of a million or more ex-soldiers, but of every man, woman and child in these United States. And so this piece of truculence at Cleveland, if properly handled by able publicity experts, Japanese and American, ought to be worth at least one first class battleship for Japanese contractors, and therefore two for American contractors, and goodness knows how many additional submarines, aeroplanes, machine-guns and various other non-profitable trimmings for the patriotic makers of these things on both sides of the Pacific.

"Of course, in adopting such a warlike attitude towards Japan, the gallant Legionnaires were merely trying to live up to their purpose of promoting what they conceive to be 'one hundred per cent Americanism,' and they are not undeserving of congratulation on the success with which they are thus realizing the aims of their organization. They need have no doubt that they are solid American through and through. They are indeed unique and incomparable. In no other country in the world to-day would it be possible to get together a thousand ex-service men and secure among them even a respectable minority for such resolutions as were passed so lightly and heartily—and light-headedly—in Cleveland last week. It would indeed be amusing to see what would happen at a convention of the British National Union of ex-Service Men if somebody should propose a resolution about Japan, or any other country, couched in such terms as delighted these representatives of the American Legion. It would be very entertaining, too, to witness the reception that a gathering of English veterans would give to a French General or a British Admiral or to a man like General Leonard Wood—all of whom were rapturously welcomed at Cleveland.

The truth of the matter is that the Britishers, Frenchmen, Germans, Italians who fought in the war are still accompanied by the rats of the trenches in their sleep o' nights, and they have no need, as our ex-soldiers have, to adopt the poppy to help them remember the dead who lie in France and Flanders and on that fatal beach at Gallipoli."

THE WOMEN'S AUXILIARIES.

The Women's Auxiliaries of The American Legion have come to stay, and they are rapidly becoming one of the most vitalizing influences of the posts in Cuyahoga County. If your post has not made plans to form one, think it over!

THE POST CORRESPONDENT.

This is one of the most important offices in each post, and should be filled by a capable man. Legion members who complain that their post is not getting enough attention in The Legionnaire should get after their post correspondent, or if there is none see that one is chosen at once. Post news has the right of way in The Legionnaire, and all copy reaching this office by Monday of each week will be printed in that week's issue. Nuf Sed!

Tell 'em you saw it in the Legionnaire

HELP ADVERTISER COUNCIL ADVISED

The first meeting of the County Executive Committee was held at the Legion Club at 6 p. m., Wednesday, Nov. 24. Those present were: Chairman John P. Dempsey, First Vice Chairman C. H. MacFarland, Second Vice Chairman Jim Brown, Fourth Vice-Chairman R. H. Jamison, Dale Brown, Larry Deering, C. G. Roads, Carl Moore, Frank Sweeney, Francis Rowe, J. M. Saunders, E. R. Beckley, Dudley J. Hard, Glen Haven and C. C. Chambers. A report by the editor of The Legionnaire was read and approved.

The following resolution was approved for submission to the Cuyahoga County Council at its next meeting.

"Be it resolved that with a firm belief of the value of our magazine, The Legionnaire, as a county advertising medium, and with a realization that with a limited subscription price and constant increase in cost of production the improvements that we desire to see in it will only be possible through increased advertising revenue and that an increased advertising revenue depends primarily upon the support of the advertising in The Legionnaire, we hereby pledge our support and patronage individually and as an organization to these advertisers who use the columns of our official local magazine, The Legionnaire."

Mr. Brown named the following members of the Legionnaire Editorial Council whose appointment was ratified by the Executive Committee subject to confirmation by the County Council: Carl E. Moore, Chairman; Robert I. Snajdr, Paul Bellamy, James Lavery, John R. Markham, Dan R. Hanna, Jr., Edward A. Evans, Dale Brown, Gardner Abbott, Norris Clarke, Robert Izant, Charles O'Connor, Frank House and Frank W. Potta.

In order to take care of the larger Editorial Council a motion was adopted to recommend to the Cuyahoga County Council the amendment of Paragraph 3, Article 9 to read as follows: "The Executive Committee at its organization meeting shall appoint the following committees, each to consist of not less than seven members which appointment shall be referred to the council at the next meeting of the council: Finance Committee, Publications and Publicity Committee, Organization Committee, Americanism Committee, Service Committee, House Committee, Entertainment Committee, Employment Committee, Women's Auxiliary Committee and Civic Affairs Committee." The change in this paragraph consists of the addition of the words "not less than" in order to permit constitution of general committees of more than seven members.

It was regularly moved and seconded that the County Articles of Association be printed to send to all members of the Cuyahoga County Council and post officers.

C. C. Chambers was named chairman of both the House Committee and the Women's Auxiliary Committee. Dudley J. Hard was appointed chairman of the Organization Committee.

A TRIBUTE TO A DEPARTED SISTER

The American Legion in Cuyahoga county, and Kelley Ingram Navy Post in particular, has sustained a great loss in the death of Mrs. Hallie M. White, 1451 W. 57th street, which occurred Nov. 17th.

Mrs. White was organizer and president of the Navy Auxiliary, and one of the most enthusiastic workers for the Legion in Cleveland. She had been secretary and at the time of her decease was a trustee of the Service Star Legion, but in her heart the American Legion Auxiliary came first, and at the time of her last illness she was working for the success of the Armistice Day celebration.

It is characteristic of Mrs. White's life that during the planning of this program her entire thought and worry should be "Will the boys like this?" "for you know we always should do what the boys like best." And the "boys" will miss her, not alone the Navy boys but also the Compensibles the wounded boys who occupied such a warm place in her affections and for whom she labored so worthily. Grief over the death of her son, Ensign Howard White, followed by too strenuous participation in work for the ex-service men, that in a measure her grief might be softened, probably hastened her demise.

In loving tribute to her, a detail of uniformed men and women from Kelley Ingram Navy Post acted as guard of honor at her funeral. And as the casket passed between the double fil of the escort, not one but felt that something of the intimate loss of her family had been theirs. Not only the women of her own auxiliary, who so poignantly feel her loss, but those of the other auxiliaries, Deckert Waterson, Tom Flannery, the Marine Corps, and others, were present to pay their final tributes to one whom they had come to know and love for the sterling sacrifices she had made in the name of The American Legion.

Yes, her "boys" will miss her, but the remembrance of the things she stood for, her unquestioned Americanism, and her whole-hearted Legionism will ever serve us as an inspiration to better things.

—C. M. S.

O. A. Welsh has been chosen manager of The Legion Club.



Come and get it

at your favorite
soda fountain

Telling's
UNEQUALLED QUALITY
ICE CREAM

T. R. CIGARS



WEIDEMAN-FRIES CO.

THE LEGIONNAIRE

is one of the many
Periodicals Printed
in the Plant of the

RIEHL PRINTING CO.,

102 St. Clair Ave. N. W.

CONTRACTORS

Carpenter Contractor and Jobbing

F. J. ROWE,

Cuy. 84.

Chagrin Falls, Ohio.

Tell 'em you saw it in The Legionnaire

ALL THE WORLD'S A STAGE

THE PLAYERS

SHUBERT-COLONIAL — "Greenwich Village Follies." This show is heralded as "Bohemia in the Flesh" from New York's Montmartre. Week of Nov. 29—Al Jolson in "Sinbad."

OPERA HOUSE—"Dear Me." With Grace La Rue and Hale Hamilton. By John Golden, producer of "Turn to the Right," "Three Wise Fools," etc. Week of Nov. 29—"Ziegfeld Follies."

PROSPECT—"Scrambled Wives." Third week of popular New Prospect Stock Company. Week of Nov. 29—"Ouija Board."

B. F. KEITH—Vaudeville. Another set of winning numbers. Good news snapshots.

THE NEW PROSPECT STOCK COMPANY

Prospect Theatre

Presents

"SCRAMBLED WIVES"

Week of Dec. 6—

A snappy, breezy comedy that will please the most fastidious taste.

Week of Nov. 29—

"THE OUIJA BOARD"

Priscilla Theatre

The Best Vaudeville, Musical Comedy and Photo Plays Money can buy.

FOUR SHOWS DAILY

At 2:00—4:00—7:00—9:00

Doors Open at 12:00

Ladies are admitted any afternoon except on Saturdays and holidays for 10 CENTS.

KIDDIES FREE

MILES

E. 9TH ST. AT PROSPECT.

VAUDEVILLE

Double Show For
One Price

COOL—CLEAN—COMFORT

MILES—Vaudeville. With a good feature picture thrown in. A good place to while away an idle hour.

PRISCILLA—Vaudeville. Worth while variety with an extra film. A show the children like to see.

STAR—Burlesque. Don Barclay and "Step Lively Girls." Week of Nov. 29—Lew Kelly and the Four Jansleys.

EMPIRE—Burlesque. A new American Wheel show every week. Always worth seeing.

LEGION CHRISTMAS FUND.

The American Legion Christmas campaign fund, which last year aided hundreds of destitute families in Burley, Ida., will be repeated this year, according to a recent announcement from Burley post of The Legion. Clothing, coal, foodstuffs, candy and toys will be distributed by Legionnaires.

OPERA HOUSE

Week of Dec. 6—

Grace La Rue and Hale Hamilton in the happiest hit of the century,

"DEAR ME"

Produced by John Golden in his own inimitable style and artistry.

Week of Nov. 29—

ZIEGFELD FOLLIES

B. F. KEITH THEATRE

ALL-STAR

VAUDEVILLE

2:15 and 8:15

Supreme Show
of Hits

MAIL ORDERLY

CHEERING US UP.

Editor The Legionnaire:

My Legionnaire arrived today and I have read it. Allow me to express a word of appreciation of the kind of paper you are giving us. The report of the County Council's meeting was most complete and I believe will be interesting to all members of The Legion. Our post should appreciate your full account of our last meeting, especially since the attendance was so small.

My criticism the other night was intended to be constructive.

Very truly,

R. W. POLLARD.

Cleveland, Nov. 23.

Shubert-Colonial

Week of Nov. 29—

AL JOLSON

In

"SINBAD"

Week of December 6—

Now Comes

"THE GREENWICH VILLAGE
FOLLIES"

The unique spectacle from
N. Y.'s Quartier Latin.

S T A R

Burlesque's Most Palatial Home

Week of Dec. 6—

Don Barclay and

"STEP LIVELY GIRLS"

A high-stepping chorus and some smart burlesque featuring Jean (Rags) Morton.

Week of Nov. 29—

LEW KELLY

EMPIRE
CLEVELAND'S LEADING BURLESQUE
THEATRE
PHIL ISAAC, MGR.

Tell 'em you saw it in the Legionnaire

PROPOSAL TO AID ALIENS SPURNED

(Continued from page 4.)

Alongside this program of reform, the American Legion laid before Commissioner Wallis their carefully-prepared project to establish a base on Ellis Island from which they might direct a nation-wide induction of millions of otherwise neglected foreigners into a real American citizenship. Though one of the simplest proposals of its kind ever brought forward to tap this hitherto untouched field, it is, to judge from the opinion expressed by the press of the country, the most attractive feasible and far-reaching ever offered to the nation.

Before broaching the plan, Col. Arthur Woods, the head of the National Americanization Commission of the American Legion, and those associated with him had canvassed the wide field the Legion covers for assurances of co-operation in the scheme then under preparation. The 2,000,000 members of the Legion, in their non-political and non-sectional eagerness to be of further service to their country, were quickly mobilized.

The very fact that the Legion has posts in virtually every community in the country, all of which are closely bound up in the parent organization and thereby fitted for functioning as a national unit, insured beforehand a farther-reaching organization in blanketing the whole country than any similar undertaking could claim or muster. In fact, the extent of the Legion into every artery and vein of the nation was the one great factor that enabled it to embrace the opportunity before it—the assumption of the responsibility for a national campaign of intensive teaching of Americanism to the millions of foreign-born who for better or for worse are to remain among us and bear a proportionate share in shaping the nation's future. Likewise, this vast organization enabled its leaders to give proper assurances of ability to carry on the work once it was begun, and not relinquish it as a flash-in-the-pan gesture of patriotism.

Confident the plan would meet with government approval, its framers submitted it to Commissioner Wallis and his Deputy Commissioner, Byron H. Uhl. Those officials instantly approved the proposal and let it be known that but for a few details such as room for clerical workers, etc., the plan was in every way satisfactory, in fact the very keystone of the arch of immigrant aid on which they had been working.

The outline of the plan was then forwarded to the Department of Labor at Washington for formal sanction; request was likewise made for the technical authorization to establish a Legion bureau on Ellis Island as well as for approval of the all-im-

portant plan to supply such Legion bureau with the names and destinations of all arriving immigrants.

As explained in the requests made to the Department of Labor for final approval, the Legion intended using the lists of names and destinations in getting their Americanization scheme under way. Such names and distinctions were the all-necessary link. Such data was to be assorted at Legion headquarters and the names of all immigrants bound for certain destinations forwarded to the Legion posts in those communities.

All the posts in the Legion, nearly ten thousand, were to be utilized in this campaign. Upon receipt of the names of immigrants arriving in their towns, it was to be the duty of those posts to execute a very liberal program of assistance and education for the newcomers. Contact with virtually every immigrant arriving in this country was thus assured.

As for the curriculum to be followed in this work it was simplicity itself, yet of the character with which no American could find fault, and to the vast extent that America has never seen before and may never have the opportunity of seeing again. These Legion posts were to lend all material aid possible in getting the immigrants and their families settled in the community and then to act as their impartial guides or advisers in such matters as the selection of schools for their children, night schools in English for the workers, etc., the desirability, the meaning and the machinery of becoming a citizen, the definition of our political parties and the explanation of our form of government.

Above all, the Legionnaires would at all times display a welcoming and a helping hand in whatever situation that might arise to make immigrants, in different surroundings and without such expressions of friendship, sorry they came to America and easily turn his early enthusiasm into resentment and dissatisfaction, thereby rendering him the easier prey for radical organizers.

As Col. Woods stated in one communication on the subject, "Nothing could be more effective in lining up the new arrival on the side of law and order and of the things we believe in as being best for the country than this friendly welcome from someone with no axe to grind." Also, as a development of the original idea, it was intended that each Legion post throughout the country become an Americanization center radiating helpful influences for all aliens and foreigners.

The appeal to the Department of Labor for approval of this plan, already sanctioned by the commissioners in active charge of immigration at Ellis Island, was submitted in July. It brought not even an acknowledging reply. A personal call then was made upon Mr. Post, who told the Legion's

representative that the scheme was not practicable.

After further controversy, the Legion offered to even remain away from the island, asking only that the Department accede to the request for access to names and destinations of immigrants. But Mr. Post refused this. He ruled, so far as the Legion was concerned, that the government had no right to thrust advice and aid upon the immigrant and that the government could not authorize or encourage such thrusting of advice upon the immigrant by any organization.

That many such immigrants work out their own destiny by becoming adept bomb makers and throwers and prolific disseminators of revolutionary doctrines is in line with this "sound public policy." Further correspondence ensued, including an appeal to Secretary Wilson, but Mr. Post has succeeded in completely blocking the Legion's program by refusing to permit the Legion to obtain the names of immigrants—which names, by the way, are more or less public property.

Within a week after the final definite refusal to admit the Legion, there were allowed to desk space on Ellis Island for general social welfare work eight new organizations. And this in the face of Post's assertion that there was no room, no facilities and no intention, upon the part of the Department to permit further thrusting of advice upon the immigrant who has arrived "to work out his own destiny." This general welfare group now contains fifteen organizations of advice and aid for immigrants. They are functioning along racial, religious and benevolent lines, though not a one of them approaches, or professes to approach in their individually limited fields, the work which the Legion is anxious to do cost-free, space-free and trouble-free so far as the Department of Labor is concerned.

In barring the Legion's Americanization project Post today blocks the way to what undeniably is the most constructive and forward-looking proposal ever put forward for solving our greatest domestic problem.

(In his third and concluding article Mr. Talley discusses action of the Immigration Service in liberating dangerous aliens after they had been ordered deported.)



**Wanted—Railway Mail Clerks,
\$135 to \$185 Month.**

U. S. Government wants hundreds. Ex-Service Men get first preference. Common education sufficient. Write IMMEDIATELY for free list of Government positions now open.

**FRANKLIN INSTITUTE,
Dept. F 220, Rochester, N. Y.**

WHAT THE POSTS ARE DOING

AMERICAN LEGION CANTEEN For Service

C. KAY and Save Money

KAY JEWELRY CO.

828 Prospect Ave.

Expert Watch Repairing

WATCHES DIAMONDS JEWELRY
Work Guaranteed.

Post No. 37

AMERICAN LEGION RESTAURANT

NOONDAY LUNCH, 11 to 2

EVENING A LA CARTE, 5 to 8

Served in Dining Room on Second
Floor Daily Except Sundays.Smoke One and You'll
Want Another—

CISNERO

CIGARS

Distributors

THE H. C. CHRISTY CO.

FRED A. WITTE

Cigars and Candies

Watch My Saturday Specials
Store Near You

Harry E. Harvey

STORING AND PACKING

PACKARD VAN

Edg. 2479 8404 Madison Ave.
Lorain 1817-R Cleveland, O.

LEWIS BROTHERS

Wholesale Confectioners

X'mas Candies of All Sorts

7715 Marble Ave. S. E., Cleveland

Bell, Broadway 1276-R

Bell Broadway 1276-M Union 70-L

IF YOU WANT THE BEST
ACCIDENT INSURANCE
See

DEAN W. SMITH

Electric Bldg.,

Prospect Ave. S. E.

3111 Main Post No. 22

7242 Central

CARPENTERS

RUBRAKE & SPIES

Legionnaire Carpenter Jobbers

1726 E. 84th St. Cedar 2372

All Work Guaranteed

ENGINEERS POST URGES STATE AID

At the meeting of Engineers Post No. 71 on Friday, Nov. 19 the post by unanimous vote of members present, went on record as favoring a state adjusted compensation law.

The adjutant reported the enrollment of 85 new members since Oct. 1, 1920. And we are still going after them.

The members were entertained by a two-reel comedy picture, for which we have to thank Adjutant Fenberg.

The entertainment committee is talking of a dance to be held in January. Practice a few kicks every day and be in good shape, for it will be worth going to.

BROOKLYN POST SEEKS LIMELIGHT

The posts who "advertise" in this department of The Legionnaire seem to be lonesome, so Brooklyn try to keep them company from now on.

Commander Rawson was one of the "also rans" in the last election of the Council. If they won't hear from us there, they can "tell 'em they saw it in The Legionnaire."

A rousing meeting is planned for Friday evening, Dec. 10. The principle business will be election of officers, but plenty of entertainment has been planned to follow.

Comrades Harley Wilkinson, 3005 Garden Avenue and A. D. Harrison, 3623 Trowbridge Avenue were reported on sick call at last meeting. Let's cheer them up in any way possible.

The post was visited recently by Commander Wheeler of Raymond R. Rob Post. We are glad of these visits and shall welcome members of other posts to any of our meetings.

Seems funny how some newblows are conspicuous by their absence at times. What's the matter, String, wouldn't the old gag work last week?

The second meeting in December has been postponed until January on account of falling on Christmas eve.

County Chaplain Stewart M. Robinson rises to remind us that we have done him too great an honor in rating him as pastor of the Church of the Covenant. He's an assistant there, he says, there being two perfectly good ministers who outrank him and whom any of the boys would be glad to hear — Dr. Paul F. Sutphen and Dr. Alexander McGaffin.

Tell 'em you saw it in the Legionnaire

CHAGRIN FALLS POST IS BUSY

Chagrin Falls Post will stage a masquerade dance Dec. 30. The post cleared \$73 at its dance on November 18.

The post is staging a membership drive which is showing good progress.

A building trust fund of \$1,000 is planned.

The post will give a minstrel show about the first of February.

A charter for a women's auxiliary has been applied for.

The post initiated seven new members at its last meeting.

The regular meetings of the post are held on the first and third Fridays of each month.

LEGION MAN IS THEATER CHIEF

The New Prospect Stock company which opened at the Prospect Theatre last week is among the new advertisers in the columns of The Legionnaire.

"Wedding Bells," the opening production, proved the temper of the new company which promises to become a local favorite. Miss Beulah Poynter, well known to Cleveland theatre goers, is a member of the company.

Charles R. Bros, member of Army and Navy Post No. 54, is manager of the company. He promises a list of high class productions during the company's stay in Cleveland.

LEGIONNAIRE ISSUES NEEDED.

Mailing of the Nov. 27 issue of The Legionnaire took every last copy available in the office. Even the office file was robbed. At least a dozen copies are needed for reference purposes. Who'll respond?

CLEVELAND POST TO NOMINATE

Cleveland Post No. 37 will nominate officers at its next meeting Thursday evening, Dec. 9. Refreshments will be served. The post will vote on an amendment to the constitution making provision for welfare work.

Bascom Little, a prominent Cleveland Legionnaire, who was chairman of the Distinguished Visitors Committee for the national Legion convention, has been elected a member of the Cleveland Board of Education to fill the vacancy caused by the resignation of J. H. Harris.

LEGIONNAIRES

Suggestions for this week's column furnished by L. D. Fitzpatrick.

Many a bird who never heard of the Rubiyat is familiar with Omars.

The first meeting of the new county vice-chairmen was held Monday evening, Nov. 22. Maurice W. Bruml put in a belated appearance, coming from the Community Chest meeting along with Past County Chairman Dudley J. Hard and Chart Artist C. C. Chambers.

To never make a mistake is to never do anything.

Major John R. Southam, a member of Berea Post, who is still confined to Walter Reed Hospital with war injuries, is being boomed for postmaster of Berea.

A worm is the only thing that can't get any lower.

Bookkeeper Joe Williams spent Thanksgiving Day in Cincinnati.

The high cost of living causes many a man to join the Saturday Evening Post of the Kickers' Legion.

E. Wayne Smith writes from New Holstein, Wis., that he has just finished digesting the Convention Number of The Legionnaire and finds it very interesting.

The difference between a salaried position and a job at wages is usually the time clock.

Lawrence H. Snyder, commander of Lakewood Post, calls our attention to an error in the list of Armistice Day speakers in the Nov. 20 issue. Mr. Snyder spoke at Franklin School, while Robert I. Snadjr held forth at Garfield School. Beg pardon!

Don't be like the letter P—first in pity but last in help.

The Pacific Legion, the official organ of the American Legion in Washington and Oregon, put out a very creditable Armistice Anniversary Edition with beaucoup news and advertising.

The writer of small personal checks does it for effect but it is not very effective.

The following are some ways of telling if you are really in love:

FOR THE YOUNG MAN: If she is a little fleshy and you believe she will not gain any more weight;

When you think she doesn't mind if she wears mended stockings;

When that little pet peeve of hers appears as a virtue;

When you start saving about now to buy her Christmas gift;

If you think her painting inclinations are very artistic.

FOR YOUNG LADIES: When you commence to compare him with Douglas Fairbanks.

If you can stand to have a nice sit-on-the-porch with him.

When his Ford seems to run like a Packard.

When you believe it is just as cheap for two to live as one.

If you can stand that budding mustache.

When you think you won't go out with him more than two nights a week, so he can save his money.

When you want to know how to become eligible to the Women's Auxiliary of his post.

LETTERS TO MISS FORTUNE-TELLER.

Dear Miss Fortune-Teller,
Care The Legionnaire:

I have been very lonesome since I left the service and have often thought seriously of matrimony, but somehow or other have not been able to meet the right girl. I was a muleskinner in the army, but am working in the ladies' cloak department store at present. I am pleasant mannered and am endowed with plenty of good looks. The advice I want from you is, owing to the fact that the bulletin board at The Legion Club is well patronized by readers, don't you think it would be a good idea to write a bulletin setting forth my sterling qualifications as a husband, and post it on the board so that some fair queen can read it and respond to the earnest desire that I have for a wife. Hoping to see your answer in print soon, I am.

Yours hopefully,
A LEGIONNAIRE.

Yes, young man, I think it would be quite advisable for you to pursue the course you are contemplating. However, I would advise you to use a keyed address in care of the canteen. I give you this advice on account of the fact that self-preservation is the first law of nature.—Miss Fortune Teller.

SERVICE MEN'S DIRECTORY.

A pocket-size directory of ex-service men of Nebraska will be issued by the Mid-West Veteran, an American Legion newspaper, published at Lincoln. The book will contain the full name, business and home address of each Nebraska former soldier. The directory will be so arranged that the business of profession will be classified under a certain heading and also by towns and cities.

Tell 'em you saw it in The Legionnaire

Comrades!

Fill out this blank and mail it to The Legionnaire

I would like to see

..... advertise with

us because (give reason).....

Your name

Address

I purchased:

Article

From

Because they advertised in The Legionnaire.

Your name

Address

The stuff that goes into the New GRANT SIX tells why its owners like it

The lively motor—

Grant designed and builds the remarkably smooth-running, silent, lively motor that gives 35-40 horsepower. This combined power and smoothness make for fine flexibility.

Columbia rear axle—

Next to the motor, the axle is the most important part of the chassis. Grant rear axles have pressed steel one-piece housing, making them 50 per cent stronger, lighter in weight, easier on tires.

Dependable electrical system —

Atwater-Kent ignition, Bijur two-unit starting and lighting, and Presto-lite storage battery combine to form an electrical system of unquestioned merit.

Forced feed oiling

The system of forced feed oiling in the New Grant Six is identical with the system used on cars selling for \$1000 to \$2000 more.

5 passenger touring car or 2 passenger roadster, \$1550 f. o. b. Cleveland
5 passenger sedan or 4 passenger coupe, . . . \$2450 f. o. b. Cleveland

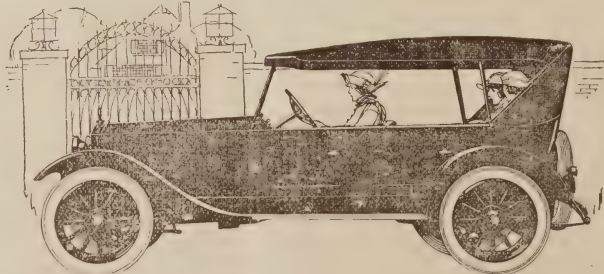
*Remember the Grant is a SIX, and has
a remarkably smooth, powerful motor*

THE GRANT CLEVELAND COMPANY, 5017 EUCLID AVENUE

Euclid-Superior Auto Supply, Euclid and Superior Ave., E. C.

George A. Munn, Chagrin Falls
The Parkside Auto Co., Lorain
Mansfield Mot. Sales Co., M'n'da.
W. H. Ashbury, Painesville
Suburban Mot. Serv. Co., Ash'ta.

Moury & Eldred, Jefferson
Grant Motor Sales Co., Akron
Fry Brothers, Wooster
Haggerty & Shrake, Canton
Main Garage, Conneaut
W. B. Hart, Nova



GRANT MOTOR CAR CORPORATION, CLEVELAND

FIRST PRESBYTERIAN CHURCH

LOCKPORT, NEW YORK

INSTALLATION SERVICE OF

THE REVEREND

STEWART MACMASTER ROBINSON, M. A.

NOVEMBER 18TH, 1921

AT

SEVEN FORTY-FIVE O'CLOCK

BY THE

PRESBYTERY OF NIAGARA

COMMISSIONERS TO PRESBYTERY

JOHN T. SYMES

W. HARRISON UPSON, JR.

THE INSTALLATION OF FORMER PASTORS OF THIS CHURCH

REV. ARATUS KEMP, 1825

REV. WILLIAM S. CURRY, 1827

REV. JOSEPH MYERS, 1832

REV. GILBERT CRAWFORD, 1835

REV. N. W. FISHER, 1838

REV. WILLIAM C. WISNER, D. D.,
1842

REV. JOHN N. FREEMAN, 1875

REV. MALTBIE B. BABCOCK, D. D.,
1882

REV. ANTHONY H. EVANS, D. D.,
1889

REV. BENJAMIN M. NICE, 1896

REV. ALEXANDER MCGAFFIN, D. D.,
1904

REV. ALBERT EVANS, D. D., 1909

REV. G. A. PAPPERMAN, 1915

PUBLIC RECEPTION

The Woman's Association requests the pleasure of your presence at the reception to the Pastor and Mrs. Robinson, which will take place immediately at the conclusion of this service in the Parlors of the Church. Please enter by the door on the south side of the pulpit.

ORDER OF SERVICE

THE REV. GEORGE L. TAPPAN, B. A.

Moderator of Presbytery, Presiding

ORGAN PRELUDE, A PRAYER.....*Saint Saens*

INVOCATION.....The Moderator

SCRIPTURES.....The Rev. George S. Swezey, B. A.
Pastor, Calvary Presbyterian Church

PRAYER.....The Rev. George A. Jameson, M. D.
Pastor, Second Presbyterian Church

HYMN, No. 173, "The Church's One Foundation"

SERMON.....The Rev. John B. Laird, D. D.
Pastor, Frankford Presbyterian Church,
Philadelphia, Pa.

BARITONE SOLO, "*By the Waters of Babylon*"...*Howell*
Mr. D. Hodson Lewis

PROPOSING CONSTITUTIONAL QUESTIONS, The Moderator
CHARGE TO THE PASTOR..

The Rev. W. Courtland Robinson, D. D.
Pastor, First Presbyterian Church,
Delhi, N. Y.

CHARGE TO THE PEOPLE..

The Rev. Anthony H. Evans, D. D.,
Pastor, West Park Presbyterian Church,
New York City

INSTALLATION PRAYER..The Rev. H. T. Chadsey, M. A.
Stated Clerk, Niagara Presbytery.

DOXOLOGY

BENEDICTION.....The Pastor

ORGAN POSTLUDE, Allegro in F Minor....*Rheinberger*



FIRST PRESBYTERIAN CHURCH

LOCKPORT, NEW YORK

INSTALLATION SERVICE OF

THE REVEREND

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HYMN, No. 173, "The Church's One Foundation"

SERMON.....The Rev. John B. Laird, D. D.
Pastor, Frankford Presbyterian Church,
Philadelphia, Pa.

BARITONE SOLO, "*By the Waters of Babylon*"...*Howell*
Mr. D. Hodson Lewis

PROPOSING CONSTITUTIONAL QUESTIONS, The Moderator
CHARGE TO THE PASTOR..

The Rev. W. Courtland Robinson, D. D.
Pastor, First Presbyterian Church,
Delhi, N. Y.

CHARGE TO THE PEOPLE..

The Rev. Anthony H. Evans, D. D.,
Pastor, West Park Presbyterian Church,
New York City

INSTALLATION PRAYER..The Rev. H. T. Chadsey, M. A.
Stated Clerk, Niagara Presbytery.

DOXOLOGY

BENEDICTION.....The Pastor

ORGAN POSTLUDE, Allegro in F Minor....*Rheinberger*



MINUTES OF THE MEETING OF THE NATIONAL STAFF
OF THE
BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A.
Auburn, New York
May 22-25, 1936

MINUTES OF NATIONAL STAFF
Eleventh Annual Meeting
May 22-25, 1936

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The Eleventh Annual Meeting of the National Staff of the Board of National Missions convened at Auburn Theological Seminary, Auburn, New York on Friday, May 22nd at 10:30 a.m.

The meeting was called to order by the Chairman, W. M. Cleaveland.

A devotional service was conducted by Harry Lathrop Reed, President of Auburn Theological Seminary.

Prayer was offered by E. J. Gregg of Jacksonville, Florida.

The Secretary presented a tentative docket which was amended as follows:

The time of meeting of the Saturday afternoon session to be
2:00 - 4:15 instead of 2:30 - 5:00 in order that the Staff might
accept the invitation of President and Mrs. Reed to their home.

It was VOTED to accept the docket as presented with this change.

ROLL OF THE STAFF

The Secretary called the roll of the members of the Staff, each member present answering in response to his name.

Excuses were sustained from the following: J. M. Broady, Arnold W. Bloomfield Arthur Lee Odell, C. P. Thrailkill, George T. Gunter, Fred J. Beving, Mabel M. Sheibley, Mary W. Torrence, Stella H. McCord.

The following were invited to sit as corresponding members of the Staff; Louis H. Evans, President-elect of the Board; Earl R. North, Presbytery of Cincinnati; James F. Riggs, Herman C. Weber, Murdoch McLeod of the General Council; Alvin E. Magary, Presbytery of Brooklyn-Nassau.

The complete roll is as follows:

EXECUTIVES OF SYNODS:

Indiana	H. B. Hostetter
Iowa	L. Myron Boezer
Kansas	George T. Arnold
Michigan	John Comin
New Jersey	J. L. Ewing
New York	Howard V. Yeagin
Ohio	Chas. L. Zorbaugh
Oklahoma	Lloyd C. Walter
Pennsylvania	W. M. Cleaveland

FIELD REPRESENTATIVES:

Alabama, Mississippi	
Tennessee	E. L. Orr
Atlantic, Blue Ridge,	
Canadian, Catawba	L. B. West

FIELD REPRESENTATIVES: (Cont'd.)

California	Philip F. Payne
Kentucky	George S. Watson
Minnesota, North Dakota, South Dakota	W. R. Harshaw
Nebraska	J. W. Pressly
Oregon, Washington, northern Idaho	James Thomson
Texas	George W. Fender
Welsh Unit	E. Edwin Jones

EXECUTIVES OF PRESBYTERIES:

Brooklyn-Nassau	F. T. Steele
Buffalo-Niagara	Frank L. Janeway
Chicago	Henry S. Brown
Detroit	M. C. Pearson
Los Angeles	Glenn W. Moore
Newark	Charles L. Reynolds
New York	T. F. Savage
Philadelphia	W. P. Fulton
Philadelphia-North	Harle W. Hathaway
Pittsburgh	P. W. Snyder
Rochester	Frank M. Weston
San Francisco	W. Clyde Smith

CHAIRMEN OF SYNODICAL COMMITTEES ON NATIONAL MISSIONS:

Arizona	Chas. S. Poling
Arkansas	W. B. Miller
Atlantic	E. J. Grogg
Blue Ridge	Jesse B. Barber
California	Earle P. Cochran
Canadian	G. E. Caesar
Catawba	Frank C. Shirley
Colorado	E. Ray Cameron
Florida	Robert L. McLeod, Jr.
Idaho	Wm. Crosby Ross
Illinois	Robert L. Logan
Kentucky	Chas. W. Welch
Missouri	Ralph A. Waggoner
Montana	Ward F. Boyd
Nebraska	Paul C. Calhoun
New England	W. Fletcher Daum
New Mexico	John B. Cavitt
North Dakota	Samuel M. Kelly
Oregon	J. George Walz
South Dakota	J. Henry Irwin
Tennessee	Dayton A. Dobbs
Texas	Everett B. King
Utah	Theodore G. Lilley

Westminster Seminary and the ~~Reformed Faith~~ Reformed Faith

The Rev. Samuel G. Craig, D. D.

Editor of Christianity Today



An address delivered in Witherspoon Hall, Philadelphia,
May 8, 1934, on the occasion of the fifth Commence-
ment of Westminster Theological Seminary

Westminster Seminary and the Reformed Faith


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Westminster Seminary and the Reformed Faith

T WAS zeal for the Reformed Faith that brought Westminster Seminary into existence. It is for the preservation of the Reformed Faith and its transmission undiminished to those who shall come after us that Westminster Seminary exists. It is these facts that have determined my choice of subject tonight. It has seemed to me not merely fitting but imperative that on this anniversary occasion I take as my subject, "Westminster Seminary and the Reformed Faith."

Lest any suppose that in speaking on this subject I am making an official pronouncement as to the aim and purpose of Westminster Seminary I should perhaps say at the outset that no one of my colleagues on its Board of Trustees or any member of its Faculty has any knowledge of what I propose to say. I hope that they will approve, as I hope you will, but be that as it may, they are hereby absolved from all responsibility for what I may say.

When Westminster Theological Seminary was established it was freely predicted that its first year would be its last. That prophecy has not been justified by the event. Disappointing as it may be to many, Westminster still exists. What is more, to an extent that is true of but few seminaries, no matter what their age or the size of their endowments, its line has gone out through all the earth and its words to the end of the world.

Here is something that calls for explanation. Why is it that Westminster Seminary though probably the youngest Theological school in America, certainly the youngest

of the Presbyterian type, is one of the most widely recognized? The answer is not difficult. It is because it was established to carry on and perpetuate the policies and traditions of Princeton Theological Seminary as that Institution existed prior to its reorganization by the General Assembly of the Presbyterian Church in U. S. A. in 1929. That is why, unlike most educational institutions, it had no period of infancy and youth. In its case, there was not first the blade, then the ear, then the full corn in the ear. Minerva-like it was born fully grown and fully armed.

This means that Westminster Seminary is a new Seminary in name only, that in reality it is one of the oldest Theological Institutions in America. What happened in effect—we are thinking now only of things spiritual and intellectual—is that the giant tree that had been maturing for upward of one hundred years in Princeton was transferred to Philadelphia. Naturally this action somewhat retarded its growth but fortunately the transplanting was done so well that its roots immediately began to draw nourishment from its new environment and, please God, it will not be long until it will have fully regained its former vigor.

In further explanation of my reference to its Faculty as well as of my reference to its background, attention may be directed to the fact that all the members of its Faculty to date have been Princeton trained and that five of the nine professors who have occupied its chairs have actually taught at Princeton—one of them, the late Robert Dick Wilson (of blessed memory) for nearly thirty years and two others, J. Gresham Machen and Oswald T. Allis for about twenty years. What is more, I am sure that there is

no body of men living today better qualified and more desirous to carry on and perpetuate the policies and traditions of old Princeton than the existing Faculty of Westminster Seminary. They have all drank from the waters and fed upon the fruits that grow along the banks of that ancient stream and have no higher academic ambition than to show themselves workmen worthy of being accounted true successors of that long line of scholars that made Princeton for upward of one hundred years famous as a center of sound Theological learning—the Alexanders, the Hodges, William Henry Green, Benjamin Breckinridge Warfield and Robert Dick Wilson, not to mention others of equal or near equal distinction.

I am not ignorant of the fact that there are those who contend that Princeton Seminary, in the present as in the past, is loyal to the aims and ideals of its Founders. The *Princeton Seminary Bulletin*, published by the Trustees of the Institution, in its issue of November, 1929, stated:

“The reorganization of the Seminary undertaken and completed by the General Assembly was concerned only with the reorganization of the administration of the Seminary. It had nothing to do with its theological position, except to strengthen the safeguards whereby it should be held to the teaching of the Reformed Theology in accordance with the standards of the Presbyterian Church in the U. S. A.”

As evidence of the correctness of this representation, the same issue of the *Princeton Seminary Bulletin* cited the fact that the new Board of Control at its first meeting made the following corporate declaration:

“In the one hundred and seventeen years of its history, Princeton Seminary has stood with firm stead-

fastness for the propagation at home and abroad, and for the scholarly defense of Evangelical Christianity as formulated in the standards of the Presbyterian church. In taking up the duties assigned to it by the General Assembly, . . . the Board . . . feels that it has a solemn mandate from the Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history."

If the statement and the declaration I have just cited stood alone, they would be fitted to provoke a question as to what sort of mental aberration the Founders of Westminster Seminary were suffering when they judged it necessary to establish an institution to carry on and perpetuate the historic policies and traditions of Princeton Seminary. This statement and this declaration, however, do not stand alone even in the issue of the *Seminary Bulletin* from which I have quoted. In this same issue may be found a letter from the Board of Control to the Alumni, signed by both its President and the President of the Seminary, in which it is not only asserted that its thirty-three members—two of whom are signers of the Auburn Affirmation, according to which belief in the full truthfulness of the Bible, the Substitutionary Atonement, the miracles of our Lord, His Virgin Birth and bodily Resurrection, need not be believed even by ministers of the Presbyterian Church—"have the high regard and confidence of the Presbyterian Church," but in which a lengthy paragraph is devoted to an attempt to show that the presence of these two Auburn Affirmationists on the Board, with the approval of its other members, has no signifi-

cance for the doctrinal position of the Seminary. The conclusion is inescapable that the doctrinal position of Princeton Seminary, as long as it is under the control of its present Board, will be one that has the assent if not the approval of Auburn Affirmationists. If that does not involve a departure from its historic doctrinal position, it is difficult to say what would.

It is impossible, it seems to me, to justify the establishment of Westminster Seminary if it be true, as was alleged, in the issue of the *Princeton Seminary Bulletin*, from which I have quoted, that the Assembly in reorganizing Princeton Seminary "not only preserved the old safeguards of conservative doctrinal teaching devised when the Seminary was organized, but enlarged and strengthened them." It seems necessary therefore for me to say something in this connection about the controversy that preceded the reorganization of Princeton Seminary and that resulted in the establishment of Westminster Seminary. That controversy, in my opinion, had its origin in that naturalism of thought and life that began with the so-called "Enlightenment" of the Eighteenth Century. Previous to that time, all life and world views, whether within or without the Christian Church, had been supernaturalistic to the core. To quote Herman Bavinck: "The religious supernaturalistic world-view has universally prevailed among all people and all ages down to the present day, and only in the last hundred and fifty years has given way in some circles to the empirico-scientific" (the *Philosophy of Revelation*, p. 1). The outstanding characteristic of the life and world-view which then made its appearance is its thorough-going naturalism, the resolute manner in which it turns its back on all supernaturalism and supposes itself

able to find in this world all that thought and life is warranted in asking. It is this naturalism in which modernism has its roots and of which it is a more or less consistent manifestation in all its forms of expression.

I do not mean necessarily to imply that there are any thorough-going modernists in the Presbyterian Church in the U. S. A., but whether there are any thorough-going ones there are a great many half-way ones. This is evidenced by the fact, among others, that in 1924 nearly 1300 ministers signed the so-called Auburn Affirmation which attacked the pronouncement of the previous Assembly in a way that detracted from its supernaturalism in regard to its doctrines of the Bible, of the Virgin Birth of Christ, of His labors of love, of His work of Redemption and of His Resurrection. The promulgation of this document was in effect a declaration of war by the advocates of this reduced supernaturalism against the advocates of the full supernaturalism of the Assembly's pronouncement. In the war that immediately began, the majority of the Board of Directors and of the Faculty of Princeton Seminary with a small minority of its Board of Trustees took their stand in favor of the full supernaturalism of the Assembly's pronouncement, but a minority of both its Board of Directors and of its Faculty, including the President of the Seminary, and a large majority of its Board of Trustees without expressly approving the reduced supernaturalism of the Auburn Affirmation—except in one instance—took a position that met with the approval of its advocates. When the latter became convinced that it was impossible to secure a majority in the Seminary's Board of Directors they appealed to the General Assembly, meeting at Baltimore in 1926 and thus precipitated a conflict in the Church

at large that was not concluded until the Assembly of 1929.

The lines of this "Battle of Princeton" were drawn by President Stevenson when speaking before the Baltimore Assembly he said: "We are the agency of the Old School and the New School, and my ambition as President of the Seminary is to have it represent the whole Presbyterian Church and not any particular faction of it"—a statement that he further explicated a few months later, in a written statement, by saying that "Princeton is, according to its title, *the* Theological Seminary of the Presbyterian Church in the U. S. A., and therefore should be inclusive not merely of the Old School, but of the New School descendants." This declaration for an "inclusive" Seminary won for the minority of the Faculty and Directors and the majority of the Trustees the support of the Auburn Affirmationists and their sympathizers, with the result that the effort to re-organize Princeton Seminary was successful.

In the light of what has been related it is vain and futile to allege that the issue at stake in the Princeton controversy was administrative, not doctrinal. As a matter of fact it was doctrinal to the core and the administrative issue was introduced solely in the interest of the doctrinal issue. I question whether anyone seriously believed, as the Assembly's Committee affirmed, that "the root and source of serious difficulties at Princeton and the greatest obstacle to the removal of these difficulties was its plan of government by two Boards." As a matter of fact, Princeton Seminary as an educational institution did not have "two Boards of Control," in the sense implied, for while Princeton Seminary had two Boards of Control, they controlled *different things*, the Directors being in

control of things educational and the Trustees of things financial. But whatever may be thought of the old plan of governing Princeton, from a purely administrative point of view, it cannot be denied that it worked successfully. For it was under that so-called divided control that it waxed great. If Princeton Seminary had been on the wane there might have been some seeming warrant for blaming its plan of government. As a matter of fact, however, when the effort to reorganize it was launched it was at the height of its influence as a center of sound Theological learning. Beyond reasonable question the reorganization of Princeton Seminary under a single Board of Control, was sought not because the Seminary was unsuccessful but because it was successful—successful, however, in furthering the supernaturalism of the Bible and the Westminster standards rather than that measure of supernaturalism for which the Modernist-Indifferentist party in the church was willing to stand. The one controlling reason, in fact, for advocating a single Board of Control was that it offered the only feasible method of ousting the old Board of Directors and of putting in their place a Board that would favor an inclusive Seminary.

The issue at stake in the Princeton controversy involved the question whether a Seminary of the Princeton type would be tolerated by the Presbyterian Church in the U. S. A. Princeton Seminary, previous to 1929, did not claim to represent the whole church doctrinally, any more than Auburn or Union Seminaries. All it claimed was the right to maintain its distinctive doctrinal position within the larger unity of the church. Its historic attitude had been one of strict adherence to its distinctive doctrinal position *within the Seminary itself* combined with a tol-

erance *within the Church at large* of any and all views consistent with belief in the Bible as the Word of God and acceptance of the system of doctrine set forth in the Westminster standards. President Stevenson once defined the historic doctrinal position of Princeton Seminary as "simply one of unquestioned loyalty to the Standards of the Presbyterian Church." While this definition contained an undisputed truth it did not contain the whole truth. It quite ignored the fact that Princeton's doctrinal position, both before and after the Reunion of 1870, had been that of the Old School—a position to which it was committed morally by the intention of its founders and legally by the trust funds which it held subject to the condition that certain specified doctrines (to which reference will be made later) be taught as "understood and explained by the Old School General Assembly." This representation would have been more excusable on President Stevenson's part had it not been for the fact that his colleague, Professor Caspar Wistar Hodge—whose knowledge of the doctrinal history of Princeton Seminary is unsurpassed—had made perfectly clear that "the Faculty of Princeton Seminary always has been whole heartedly attached to the pure Gospel of God's sovereign grace or the principles of pure and consistent evangelical religion as held by the Old School type of Calvinism, and that after the Reunion of 1870 Princeton Seminary continued to maintain the same doctrinal principles" (Report of the Special Committee to Visit Princeton Theological Seminary to the General Assembly, May, 1927, pp. 75-80).

The friends and supporters of Princeton Seminary were long of the opinion that the right to maintain their distinctive doctrinal position within the larger unity of the

Church had been guaranteed to them by the terms of the Reunion of 1870. It was that Reunion that Dr. Patton had more particularly in mind when in "Fundamental Christianity," he wrote: "Two unions of the Presbyterian Church have made the recognition of a certain area of tolerated difference of opinion a moral obligation" (p. 140). Had the Princeton Fathers of 1870 not been of that opinion, we may be sure the Reunion of the Old and New Schools would not have taken place, as one of the chief obstacles in the way of that Reunion was the fact that while all the Old School Seminaries were under the control of the Assembly, the New School Seminaries like Auburn and Union enjoyed a relative autonomy or independence. Naturally the friends and supporters of Princeton Seminary, whose influence was more or less dominant in Old School circles, were much concerned over what might be the effect of having the institution placed under the control of an Assembly having a large element of New School members. The result was the so-called "Compact of 1870" in which the Assembly's method of control over Princeton Seminary was modified in important respects. While this "Compact" was not regarded as a legal contract, enforceable in the courts, yet it was generally recognized that it created a situation in which it would be a breach of faith on the part of the Assembly if it should take any action that, directly or indirectly, nullified the right of Princeton Seminary to maintain its distinctive doctrinal position within the larger unity of the Church. The friends and supporters of Princeton also thought that this right was guaranteed to them by Article VIII, Section 4, of the Plan of the Seminary which read: "The intentions and directions of testators and donors, in regard to moneys

or other property left or given to the Seminary shall, at all times, be sacredly regarded"—an article that in the nature of the case they interpreted in the light of the fact that a large part of the funds given the Seminary during the disruption period had been given under the condition that "if at any future time the leading doctrines of the Confession of Faith and catechisms of the Presbyterian Church such as the doctrine of universal and total depravity, the doctrine of election, the doctrine of the atonement, the doctrine of the imputation of Adam's sin to all his posterity and the imputation of Christ's righteousness to all His people for their justification, the doctrine of human inability, the doctrine of the necessity of the influences of the Holy Spirit in the regeneration, conversion and sanctification of sinners, *as these doctrines are now understood and explained by the aforesaid Old School General Assembly*, shall cease to be taught in said Seminary" these funds should no longer be retained by the Seminary. With these two guarantees—one moral and the other both legal and moral—it is not surprising that whatever fears the Princeton Fathers of that period cherished as to the wisdom of the Reunion itself, they felt perfectly confident that they would be permitted to maintain their distinctive doctrinal position within the larger unity of the Church.

Wise as the Princeton Fathers of that day were, however, they did not foresee what would happen when a generation that "knew not Joseph" should appear. At that time though Modernism was in process of incubation it had not yet burst its shell, as far as appearance *within* the Presbyterian Church was concerned. Twenty years later, we may be sure the Princeton Fathers would have demanded stronger safeguards before they would have

agreed to Reunion with the New School branch of Presbyterianism, especially as it was among the descendants of the New School that the de-supernaturalizing tendencies of modernism found their most ready acceptance, as far as Presbyterians were concerned. For it was in 1891, that Dr. Francis Landey Patton speaking at the death of Dr. Caspar Hodge, after mentioning the fact that Dr. Hodge's closing years had been saddened by the blindness of the church and its leaders to the dangers of the "New Theology" that had already begun to flaunt its face within the Presbyterian Church, uttered the prophetic words:

"I cannot think of him today without feeling that by his death he has been spared a great sorrow. I may be wrong, but it seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten-year conflict. It may be a thirty years' war; but it is a conflict in which all Christian Churches are concerned. The war will come, the Presbyterian Church must take part in it, and Princeton, unless her glory is departed, must lead the van in the great fight for fundamental Christianity. It is not amendment; it is not revision; it is not restatement; it is a revolution that we shall have to face. The issue will be joined by and by on the essential truth of a miraculous and God-given revelation, and then we must be ready to fight, and, if need be, to die, in defense of the blood-bought truths of the common salvation."

Unfortunately, however, when Princeton Seminary under the control of its old Board of Directors was still leading the van in this great fight for fundamental Christianity, the General Assembly of 1929, dominated by a combination of Modernists and Indifferentists, approved

the plan of reorganization that had been proposed to the previous Assembly and thereby not only ousted the old Board of Directors but placed the Seminary under a Board of Control that favored an "inclusive" Seminary—so inclusive in fact as to include those reduced supernaturalists known as Auburn Affirmationists. Inasmuch as Princeton Seminary was the one outstanding Seminary in the Church that had stood four square and without equivocation for the Bible as the Word of God, and as such infallible, and for the system of doctrine set forth in the Westminster standards as the one and only system taught in God's word, this meant that its historic viewpoint no longer had anything like adequate representation in the educational life of the Church, and that a new Seminary was needed if the policies and traditions of old Princeton were to be carried on and perpetuated. Hence the founding of Westminster Seminary.

In pointing out what led to the establishment of Westminster Seminary, I have been pointing out at the same time why Westminster Seminary did not seek ecclesiastical approval. It was ecclesiastical control that had led to the undoing of Princeton Seminary. Surely an Institution that sought to carry on and perpetuate the aims and ideals of an Institution that had been suppressed by ecclesiastical authority could not be expected to seek such approval—even if there had been reason to suppose that such approval would be given. It is not impossible that Westminster Seminary, provided it be content to be and remain a small and insignificant institution would be tolerated by the Presbyterian Church as it now is; but I am sure that it could not be as influential as it is, still less as it hopes to be, without finding itself "cabined, cribbed, con-

fined and bound," if not rendered absolutely helpless, if it were to allow itself to be brought under Assembly control.

I have sought to make clear the nature of the Princeton controversy and so the occasion and purpose of the establishment of Westminster Seminary. I have done so not only that I might justify its establishment but that I might indicate why it appeals for support not merely to maintain its existence but to "lengthen its cords and strengthen its stakes," despite the fact that there are apparently already too many Seminaries in the Church. If Westminster Seminary were merely "another" Seminary of the type of which there were perhaps too many before Westminster was started, I for one would not be interested in its welfare. Westminster Seminary, however, is not merely "another" Seminary. It is a Seminary with a task to perform that is not being adequately performed by other Theological Schools—a task moreover that, in the judgment of its Trustees and Faculty, is of such importance that it must not be left undone if Christianity is to renew its strength and thus maintain the validity of its claim to dominate the culture and civilization of the world. The occasion of the establishment of Westminster Seminary belongs, of course, to the past but the purpose that led to its establishment is still, and please God will continue to be, its dominant purpose until He whose right it is to rule and reign shall appear. That task is the exposition, defense and propagation of the Reformed Faith in its purity and integrity. As it was zeal for the Reformed Faith that brought Westminster Seminary into existence, so it is zeal for the Reformed Faith that urges it to the performance of what it conceives to be its God-given task.

Westminster Seminary is bound to the Reformed Faith,

both by the charter granted it by the Commonwealth of Pennsylvania and by the Constitution adopted by its Board of Trustees, in the form in which it has found expression in the Westminster Confession of Faith. It is specifically stated moreover that it is bound to the Westminster Confession of Faith in the form which it possessed in 1929. Hence even if the Presbyterian Church should alter or amend its Confession of Faith, that would have no effect on the doctrinal standard of Westminster Seminary. That does not mean that in the judgment of Westminster Seminary the existing doctrinal standards of the Presbyterian Church in the U. S. A. are incapable of improvement, or that there are not confessions of Faith other than the Westminster that set forth the Reformed Faith. What it means is that, in the judgment of Westminster Seminary, the Westminster Confession of Faith is the clearest, the most adequate and most carefully guarded statement of the Reformed Faith that has as yet been penned by the hand of man and that until that statement has been improved it will remain the doctrinal standard of the Institution.

Thus far I have said nothing to indicate what the Reformed Faith is, other than to say that it is the faith that has found its most notable expression in the Westminster Confession of Faith. I might content myself with that reference as a sufficient indication of its nature and contents. It would seem, however, that on this occasion I ought at least to point out its leading features. By its leading features I mean partly that which distinguishes it from other expressions of the Christian faith such as the Lutheran and the Roman Catholic, but more especially that which is characteristic of it irrespective of its agree-

ment or disagreement with other expressions of Christian faith. While I recognize that there are expressions of the Christian faith other than the Reformed, that does not mean that I think that there are other expressions as adequate as the Reformed. Still less does it mean that I regard every alleged expression of Christian faith as an actual expression of that faith. With Dr. Kuyper I distinguish between deformations and falsifications of the Christian faith. Modernism in any of its consistent forms of expression, even though it wears the robes of Christianity and employs the speech of the New Testament, I regard as a somewhat that is diametrically opposed to Christianity all along the line and therefore as a somewhat that in common honesty ought not to call itself Christian at all. All expressions of the Christian faith other than the Reformed, I regard as more or less serious deformations of the Christian faith. In all genuinely Evangelical expressions the deformation seems to me relatively slight, in all sacerdotal expressions it seems to me relatively serious; only the Reformed expression seems to me to be anything like a pure and adequate expression of the Gospel of the grace of God. I, of course, grant to the adherents of these other expressions the right to make the same distinction as over against the Reformed expression; but for any man of faith, be he Reformed or un-Reformed not to make this distinction seems to me a tacit confession of a lack of courage and conviction. I do not hesitate to say, therefore, that for me the question, What is the Reformed Faith? is essentially one with the question, What is Christianity? For what the Reformed Faith claims to be, and all that it claims to be, is just Christianity — nothing more but nothing less. That does not mean, however, that I think

that only Reformed Christians are real Christians. It may be good Roman Catholic practice to claim that only Roman Catholics are Christians; it certainly is not good Reformed practice. Having stated that what the Reformed Faith aims to be is just Christianity—just that, no more and no less—but that, in view of other expressions of Christianity, it would be contrary to Reformed practice to treat the question, What is the Reformed Faith? as identical with the question, What is Christianity? I shall endeavor to indicate, as fully as I can, in the time at my disposal, its essential and more or less distinctive features.

1. An essential and in some respects a distinctive feature of the Reformed Faith is its recognition of the Bible as the sole source and norm of saving truth. The Reformed Faith does not minimize the significance of what is called natural or general revelation but it stresses what is called supernatural or special revelation. It holds that God can be known only as He reveals Himself, and so says with Warfield; "Were there not general revelation, there would be no religion of any kind in the world; were there no special revelation there would be no Christianity." For it, the Bible is the written record that God Himself caused to be made of supernatural or special revelation. For it therefore the Bible is completely trustworthy in all its statements—factual, doctrinal, and ethical—and as such the only infallible rule of faith and practice. For the Reformed Faith, the Bible not only contains the word of God, it is the word of God. What is more, this statement applies to the whole Bible, not merely to some portions of it. This does not mean that all parts of the Bible have the same value, but it does mean that they are equally truthful and that all those parts which its authors approve

are equally authoritative. Abraham Kuyper — preacher, theological professor, university founder, author, editor of Holland's leading daily, statesman, Prime Minister of Holland, leader of one of its outstanding political parties for fifty years—expressed the Reformed Faith about the Bible when he said:

“I say it frankly and unhesitatingly, to us Christians of the Reformed Faith, the Bible is the word and Scripture of our God. When I read the Holy Scripture, neither Moses nor John addresses me, but the Lord my God. He it is who narrates to me the origin of all things and the calamitous fall of men. God tells me with silent majesty how He has appointed salvation to our fallen race. I hear Him Himself relate the wonders which He wrought for our deliverance and that of the people of His choice, and how, when that people rebelled against Him, He afflicted them in His wrath, and when chastened restored them again to His favor, the whilst they sought the day of the coming of the Son of His love. In midst of that sacred history I hear the Holy Spirit singing to my spiritual ear in the Psalms, which discloses the depths of my own soul; in the prophets I hear Him repeat what He whispered in the soul of Israel's seers; and in which my own soul is refreshed by a perspective which is most inspiring and beautiful. Till at length, in the pages of the New Testament, God Himself brings out to me the Expected One, the Desire of the fathers; shows the place where the manger stood; points out to me tracks of His footsteps; and on Golgotha lets me see, how the Son of His unique love, for me poor doomed one, died the death of the Cross. And finally, it is the same God, the Holy Spirit, who as it were, reads off

what He caused to be preached by Jesus' Disciples concerning the riches of that Cross, and closes the record of this drama in the Apocalypse with the enchanting Hosanna from the Heaven of Heavens.

"Call this, if you will, an almost childish faith, outgrown in your larger wisdom, but I cannot better it. Such is my Bible to me, and such it was in the bygone ages, and such it is still, the Scripture of the Church of the living God. The human authors must fall away; in the Bible God Himself must tell the narrative, sing, prophesy, correct, comfort, and jubilate in the ear of the soul. . . . If they the Scripture have spoken, all controversy is ended; when it affirms, the latest doubt departs; even the habit of turning to the Scriptures, in times of need and despair, for help and direction from God, seems to me by no means unlawful, but a precious usage. Thus I stand with Augustine and with Comrie, who entirely along his lines explains: 'When I read the Scripture, I listen to what God speaks to me; and when I pray, God listens to what I stammer'" (*Bibliotheca Sacra*, July, 1904).

2. An essential and in some respects a distinctive feature of the Reformed Faith is its thorough-going theism. The God-concept occupies a place in the Reformed or Calvinistic Faith that it does not occupy in any other. It stresses the sovereignty of God. It sees God behind all phenomena and in all that occurs it recognizes the hand of God, working out His will. Its view of the universe is thoroughly teleological; for in everything that takes place it sees the outworking of God's plan and purpose. Its view of life and duty is determined by this all-controlling thought. In answer to the question, "What is the chief

end of man?" it ever replies, "Man's chief end is to glorify God and to enjoy Him forever." It is here that we place our finger on the formative or regulative principle of the Reformed Faith. Let Warfield state it for us:

"The formative principle of Calvinism . . . lies in a profound apprehension of God in His majesty. . . . The Calvinist is the man who has seen God, and who, having seen God in His Glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other hand with adoring wonder that nevertheless this God is a God who receives sinners. He who believes in God without reserve and is determined that God shall be God to him in all his thinking, feeling, willing—in the entire compass of his life-activities, intellectual, moral, spiritual—throughout all his individual, social, religious relations—is, by the force of the strictest of all logic which presides over the outworkings of principles into thought and life, by the very necessity of the case, a Calvinist (*Calvin as a Theologian and Calvinism Today*, pp. 22-23).

We are now dealing with what is not only essential to the Reformed Faith but its most distinctive feature. If we would know the genius of the Reformed Faith, that specific tendency in Christian thought that it represents, we must do justice to the stress it places on the sovereignty of God. The so-called "five points of Calvinism"—human inability, unconditional election, limited atonement, efficacious grace and the perseverance of the saints—are all constitutive elements of the Reformed Faith to such a degree that the denial of any of them is logically its rejection. But neither individually or as a whole do they con-

stitute the formative or regulative principle of the Reformed Faith. They are branches on the tree but not the root from which the tree grows. What is true of the so-called "five points of Calvinism" is also true of other doctrines that have been put forward as the formative or regulative principle of the Reformed Faith. They may all be essential to the integrity of the system, but it is its doctrine of the sovereignty of God that gives it its specific character as an expression of Christian faith. Dr. Kuyper after denying that the specific character of Calvinism may be found in the doctrine of predestination, the authority of the Scriptures, the doctrine of the covenants, the tenet of hereditary guilt, or the strictness of life that characterized its advocates goes on to say: "For Calvinism all these are logical consequences, not the point of departure—foliage bearing witness to the luxuriance of its growth, but not the root from which it sprouted. Because Calvinism would have God remain God, and could not conceive of any good will or work in man unless depending on a will and work of God, it professed the doctrine of predestination. Because it would have God remain God, and therefore held that whenever He spoke it behooved the creature to be silent, it professed the authority of the Holy Scriptures. Because it would have God remain God, and hence ascribed absolute validity to the bond of His covenant, it professed the mysterious working of covenantal grace. Because it would have God remain God, and hence did not allow itself to put the moral question of our guilt individually, as we are accustomed to do, but organically as is the standing of humanity before God, it professed not only hereditary corruption but also, as the cause of this, hereditary guilt. And again, because it would have God

remain God, and held the entire range of human life in subjection to His law, for this and for no other reason Calvinism came to advocate a strict Puritanism" (*The Presbyterian and Reformed Review*, July, 1891).

It is to this formative or regulative principle of the Reformed Faith, this belief in the sovereign majesty of God—permit me to remind you in passing—that we are indebted for the civil and religious liberties that we enjoy. What is more, if democracy is not to perish from the earth, this doctrine of the sovereignty of God must be restored to honor in the thoughts of men in general. For it is those who fear God, and those only, who do not fear the face of man and who dare therefore to assert their rights and the rights of their fellows as over against tyrants and dictators—whether in Church or State.

3. An essential and in some respects a distinctive feature of the Reformed Faith is its Evangelicalism. Calvinists lay no claim to being the only Evangelicals. Historical Protestantism as a whole is evangelical as over against the sacerdotalism of the Greek, Roman and Anglican Churches. Calvinists do claim, however, that the Reformed Faith is consistently evangelical to an extent that is not true of any other. An Evangelical is first of all one who holds that God in His saving activities acts directly upon the human soul and so stands opposed to sacerdotalism which holds that God acts indirectly, i. e., through instrumentalities He has established for that purpose, namely, the Church and its ordinances. It is even more important to remember, however, that an Evangelical is one that holds that salvation is wholly of God, that nothing that we are and nothing that we do enter in the slightest measure into the ground of our acceptance with God. Hence the real

Evangelical has much more in common with the Roman Catholic than he has with the Modernist who teaches that man is his own saviour. The Roman Catholic, be it remembered, holds, as we do, that salvation is the supernatural gift of God and that ultimately it is God and God alone who saves the sinner. Let no one suppose, then, he is an Evangelical merely because he is not a Sacerdotalist. He is no Evangelical unless he also confesses that any part man plays in the saving process is secondary, is itself due to Divine influence. What we claim is that the Reformed Faith alone is consistently Evangelical. It not only excludes sacerdotalism and maintains the immediacy of the soul's relation to God but it excludes the evil leaven of synergism by which man is given some initiative or power in the saving process. It alone says without reserve that salvation is wholly of God. It not only ascribes glory to God in the matter of salvation, it ascribes glory to God alone. The note that echoes and reechoes in the heart of the Calvinist is not merely *Deo Gloria* but *solī Deo Gloria* and that with a purity of tone that is elsewhere absent.

4. An essential and in some respects a distinctive feature of the Reformed Faith is its system of doctrine and its theory of life. I mention these together because I want to make clear that according to the Reformed Faith the Christian life is founded upon Christian doctrine. It regards the widely accepted saying, "Christianity is life, not doctrine," as folly and unbelief. It is zealous for doctrine but not in the interest of a sterile intellectualism. Rather it is its interest in the Christian life itself that makes it zealous for doctrine. It recognizes as fully as any that Christianity is a life and that a knowledge of Christian doctrines, no matter how correct and exhaustive, is

unprofitable unless it issues in or strengthens the Christian life. Doctrines are not life. Certainly not. It does not follow, however, that they are not indispensable to life. Doctrines are not the cause of life. Nobody, as far as I know, ever said they were. It does not follow, however, that they are not an essential condition of life. As a matter of fact Christianity is both doctrine and life—but, and this is important to remember, the life is the expression of the doctrine, not the doctrine the expression of the life.

It is obvious that the Reformed Faith ascribed great importance to doctrines. It does not hold with the Modernists that Christian doctrines are but the changing intellectual expressions which men give to the sort of life that Jesus lived and that He inspires in others. If it did it too would regard doctrines as of secondary importance. That it ascribes both primary and permanent importance to Christian doctrines finds its explanation in the fact that for it doctrines are not interpretations of life but of facts—and facts in the nature of the case are unchangeable things. The particular facts of which Christian doctrines are the interpretations are those great acts of redemption that God wrought for the salvation of his people—acts that had their culmination in the birth, atoning death, and triumphant resurrection of the Lord Jesus Christ. Those who are content with a religion that affords only moral and spiritual instruction and inspiration may be unconcerned about historical events, about what happened in the long ago. But not those who realize their need of a religion that objectively saves from sin. Such will not be content with anything short of an authentic record of those wonders that God has wrought for their salvation. Apart from the facts recorded in the Bible as actual his-

torical occurrences—as actual as the Battle of Gettysburg or the Great War—there is no such thing as Christianity as the Reformed Faith understands it. But while the Reformed Faith stresses the importance of these facts, it does not suppose that these facts of themselves are constitutive of Christianity. Give these facts no interpretation and they are meaningless. Give them an interpretation other than that of the Bible and they yield us something other than Christianity. It takes both the facts recorded in the Bible and the Biblical interpretation of those facts (i. e., Christian doctrines) to give us Christianity. We adequately value the Bible only as we perceive that it contains not only a trustworthy record of the great facts that lie at the basis of our salvation but an authoritative interpretation of those facts.

I cannot stay to enumerate those doctrines. Suffice it to say that they constitute the system of doctrine set forth in the Westminster Confession of Faith and Catechisms. I cannot refrain from saying, however, that according to the Reformed Faith this system of doctrine is not *a* system of doctrine taught in the Bible, as though there were other systems that with equal right can claim to be Biblical. No. According to the Reformed Faith it is *the* system and the only system of doctrine taught in Holy Scripture. In the nature of the case we cannot believe the Bible to be the Word of God in the Reformed sense and yet suppose that there are mutually opposed systems of doctrines to be found in its pages.

Let it not be said that in its zeal for doctrines, the adherents of the Reformed Faith have failed to commend the doctrines by their lives. No doubt that is true, only too true of many of us, but I believe that there is ample his-

torical warrant for saying that the noblest men and women of which this world has had any knowledge have been the fruits of Calvinism. Men have said that Calvinism is fatal to morality, to high and noble endeavor. They knew not of what they spake. It was Froude, no Calvinist, who wrote:

"I am going to ask you to consider, if Calvinism be, as we are told, fatal to morality, how it came to pass that the first symptoms of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for States as well as persons? I shall ask you, again, why, if it be a creed of intellectual servitude, it was able to inspire and maintain the bravest efforts ever made to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, 'With a smile or a sigh,' content to philosophize in the closet or abroad worship with the vulgar; when emotion, and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is a difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation."

Dr. Warfield once said that Dr. Kuyper never wrote anything better than the passage that I am about to quote. It is a passage which while not anti-doctrinal—Dr. Kuyper was too great a Christian thinker to be guilty of that—

deals with the Christian life rather than with Christian doctrines. It binds together what I have said about the relation between Christian life and Christian doctrine by setting forth the life-tendency that Calvinism is fitted to create and further:

“Religion on earth finds its highest expression in the act of prayer. Calvinism in the Christian Church is simply that tendency that makes the man assume the same attitude towards God in his profession and life, which he exhibits in his prayer. There is no Christian . . . whose prayer is not thoroughly Calvinistic; no child of God, to whatever Church organization he may belong but in his prayer he gives glory to God above and renders thanks to his Father in Heaven for all the grace working in him, and acknowledges that the eternal love of God alone has, in the face of his resistance drawn him out of darkness into the light. On his knees before God, everyone that has been saved will recognize the sole sufficiency of the Holy Spirit in every good work performed, and will acknowledge that without the atoning grace of Him who is rich in mercies, he would not exist for a moment, but would sink away in guilt and sin. In a word, whosoever truly prays ascribes nothing to his own will or power except the sin that condemns him before God, and knows of nothing that could endure the judgment of God except that it be wrought within him by the Divine love. But whilst all other tendencies in the Church preserve this attitude as long as their prayer lasts, to lose themselves in radically different conceptions as soon as the Amen has been pronounced, the Calvinist adheres to the truth of his prayer in his confession, in his theology, in his life, and the Amen that

has closed his petition reechoes in the depths of his consciousness and throughout the whole of his existence" (*The Presbyterian and Reformed Review*, July, 1891, p. 382).

5. An essential and in some respects a distinctive feature of the Reformed Faith is its high supernaturalism. Calvinists are not the only supernaturalists any more than they are the only evangelicals. The entire organized Church—Greek, Roman, Lutheran, and Reformed—unless we include sects of such doubtful standing as the present-day Unitarians, profess a supernaturalistic creed. Even the ancient Pelagians and the old Unitarians were supernaturalists though they held to a naturalistic plan of salvation. But while Calvinism is not the only supernaturalistic system of thought and life it is supernaturalistic to a degree that is not true of any other. "The Calvinist," in the words of Warfield, "is by way of eminence the supernaturalist in the world of thought. The world itself is to him a supernatural product; not merely in the sense that somewhere, a way back before all times, God made it; but that God is making it now, and in every event that falls out, in every modification of what is that takes place, His hand is visible, as through all occurrences His one increasing purpose runs. Man himself is His, created for His glory, and having as the one supreme end of His existence to glorify his Maker, and happily also to enjoy Him forever. And salvation, in every stage and step of it, is of God; conceived in God's love, wrought out by God's own Son, in a supernatural life and death in this world of sin, and applied by God's spirit in a series of acts as supernatural as the Virgin Birth and the Resurrection of the Son of God themselves, it is a supernatural work

through and through. To the Calvinist thus the Church of God is as direct a creation of God as the first creation itself. In this supernaturalism the whole thought as feeling and life of the Calvinist is steeped. Without it there can be no Calvinism; for it is just this that is Calvinism" (*Calvin as a Theologian and Calvinism Today*, pp. 38-40).

I have sought to indicate the leading features of the Reformed Faith, and that no one may think that I have been merely expressing my individual opinion, I have expressed myself largely in the words of its outstanding modern exponents. It is for this Reformed Faith that Westminster Seminary stands. Westminster Seminary is not a Fundamentalist Institution unless the word "Fundamentalist" be used in its broad sense as opposed to the word "Modernist." It has much sympathy with "Fundamentalists," meaning by Fundamentalists members of the World's Fundamental Association or similar organizations. What it stands for, however, is not five or nine or any other limited number of Christian points but for the Reformed Faith in its purity and integrity. Its enemies and detractors may call it "extreme" but those who want to describe it rather than caricature it will rather call it "consistent." Be that as it may, what it stands for is an unabridged not an abridged edition of Christianity.

Westminster Seminary believes that the Reformed Faith is true and that it needs and is capable of scholarly defense. Its Faculty believes not because it does not know but because it knows. For instance, I am sure that at the time of his death there was no man in the world—I make no exceptions—who knew more about the New Testament and what has been said against its trustworthiness than Benjamin B. Warfield. Again I am sure that at the time

of his death there was no man in the world—here too I make no exceptions—who knew more about the Old Testament and what has been said against its trustworthiness than Robert Dick Wilson. Yet I am sure that Dr. Warfield would have said about the New Testament what Dr. Wilson said about the Old Testament: that no man knows enough to say that it contains errors. What was true of these great men is hardly less true of the present Faculty of Westminster Seminary. As a result, it graduates men who need not fear the taunt: “If I knew as little as you do, I too might believe as you believe.”

Westminster Seminary does not indeed believe that rational arguments alone will make a man a Christian—apart from the regenerating activity of the Holy Spirit. Rational proofs will ever prove ineffective—but it holds that no one ought to be a Christian unless there are good reasons for supposing that Christianity is true. The court of reason is at least the court of original jurisdiction. If non-suited before the bar of reason, Christianity will be rightly denied a hearing before every appellate court. The basic reason for the present-day defection from Christianity is that men have been led to suppose that Christianity is not true. The task of convincing our modern age that it has been premature in assuming that Christianity is false cannot therefore be shirked. Nothing is more needed today than men with sufficient breadth of knowledge and power of thought to make clear to reasonable and reasoning men that the Christian life and world view is the only tenable one. The Trustees of Westminster Seminary have the happiness to believe that there is no body of men more capable of performing this task than the Faculty of Westminster Seminary.

Westminster Seminary believes moreover with Warfield that the Reformed Faith, "as it has supplied the sinews of Evangelical Christianity in the past, so is its strength in the present, and its hope for the future." This means that, in its judgment, the Reformed Faith must be preserved and propagated not so much for the sake of its distinctive features as for the sake of what it holds in common with real Christianity in all its forms. Christianity is today engaged in a life and death struggle with Modernism. Modernism does not merely attack Christianity at this point and that. It attacks it all along the line. It aims at nothing short of its complete destruction. If we are to meet this attack with any hope of success, humanly speaking, our counter-attack must be equally comprehensive. Eclectic, half-way methods will not suffice. We must set principle over against principle, world view over against world view. As Dr. Kuyper put it: "As truly as every plant has a root so truly does a principle hide under every manifestation of life. These principles are interconnected and have their common root in a fundamental principle; and from that fundamental principle is developed logically and systematically, the whole complex of ruling ideas and conceptions that go to make up our life and world view. With such a coherent world and life view, firmly resting on its principle and self-consistent in its splendid structure, Modernism now confronts Christianity; and against this deadly danger, ye Christians cannot successfully defend your sanctuary, but by placing, in opposition to all this, a life and world view of your own, founded as firmly on the basis of your own principle and wrought out with the same clearness and glittering in an equally logical consistency" (*Lectures on Calvinism*, pp.

260-261). Such a life and world view we hold is possessed only by those who hold the Calvinistic or Reformed Faith. In it alone do we find that consistent religious supernaturalism of thought and life, armed with which we will be able to wage successful war against that naturalism of thought and life which flaunts itself wherever we turn in the modern world. It is only as we realize this that we can perceive what Dr. Caspar Wistar Hodge in his inaugural address called "the tremendous significance of the Reformed Theology for us today." It gives us, as he went on to say, "the only adequate support for supernaturalism against a naturalism which, when it has run its logical course and borne its bitter fruit, not only robs us of a supernatural salvation, but of supernatural Christianity and a supernatural Bible, and which indeed does not stay in its course till it has robbed us of Christ and even of God" (*The Princeton Theological Review*, Jan., 1922, p. 13). In defending the consistent supernaturalism of the Reformed Faith Westminster Seminary is serving the interest of all Christendom. It is here, perhaps, that it is rendering its greatest service.

As a concluding word permit me to say that I think we have reason to thank God tonight for the five years of service that Westminster Seminary has been permitted to render. What its future shall be, I do not pretend to know. It may be that the ecclesiastical machinery of the Church will succeed in its efforts to crush and extinguish it. It may be that it will grow great only to have its love for the Reformed Faith grow cold or even turn to opposition. But of the Reformed Faith itself I am sure we can say with Warfield that it "can no more perish out of the earth than the sense of sin can pass out of the heart of sinful human-

ity; than the perception of God can fade out of the minds of dependent creatures; than God Himself can perish out of the Heavens." In this confidence let us go forward. An inferiority complex may become some minorities but not those whose trust is in the Lord God Almighty. God's plans and purposes will not fail. We may be sure, therefore, that at the end of the years all that is opposed to God will have been brought into subjection and that a great multitude, which no man can number, out of every nation and all tribes and peoples and tongues, shall be gathered before the throne and before the Lamb and join in the great jubilation; "Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and our Father; to Him be the glory and the dominion forever and ever. Amen."

Additional Copies of this Booklet may be had by applying to Room 501, Witherspoon Building, Philadelphia, Pa. Single Copies, 15 cents each; Lots of five or more, 10 cents each, postpaid.

CALVINISTIC CONGRESS

EDINBURGH, 6TH TO 11TH JULY 1938

Arrangements for this Gathering are being made by an Executive, of which the Very Rev. Professor DANIEL LAMONT, D.D., Moderator (1936) of the Church of Scotland, is *Hon. President*; Rev. Professor DONALD MACLEAN, D.D., Free Church of Scotland, is *President*; Rev. Professor FRANCIS DAVIDSON, D.D., Original Secession Church; Rev. D. E. HART-DAVIES, D.D., Church of England in Scotland; and Rev. W. J. MOFFETT, B.A., Reformed Presbyterian Church, are the *three Vice-Presidents*; Mr JAMES WYLIE, General Treasurer Church of Scotland, 121 George Street, Edinburgh 2; and Mr W. ROUNSFELL BROWN, B.L. (*late* General Treasurer Free Church of Scotland), 15 North Bank Street, Edinburgh 1, are *Joint Hon. Treasurers*. The Executive, operating as three Committees, comprises upwards of thirty-six Ministers and Elders of the various Presbyterian Churches.

The Office of the Executive is at 15 NORTH BANK STREET, EDINBURGH 1. Mr ROUNSFELL BROWN, one of the Joint Treasurers, is *Honorary Secretary*.

The Sessions of the Congress will be held in New College, University of Edinburgh, and there will be two Public Meetings in the Assembly Hall of the Free Church of Scotland.

The several Sessions of the Congress will be opened by Devotions and an Expository Exercise by an Edinburgh Minister.

The following excerpt Minute of an initiatory meeting in Edinburgh on 4th February 1937, Professor Maclean being in the Chair, shows the genesis and purpose of the Congress :—

Chairman's Statement.

Dr Maclean repeated and expanded the explanation he had given at last meeting. When in 1927 he had, by invitation of the Dutch Reformed Churches, given a series of lectures on Scottish Church History in Amsterdam, he had been entertained by the Prime Minister of Holland (himself an earnest office-bearer in the Reformed Churches), who had stated his purpose to bring about in Holland an international Congress for the study afresh of the place and value of the teaching of John Calvin. This intention became a reality when, after a preliminary gathering in London in 1932 (arranged by the Sovereign Grace Union) a full Congress was held in Amsterdam in 1934. There, with much enthusiasm, it was resolved to have a similar Congress in Genève in 1936, and now, in accordance with the strong desire of those who had been at Geneva, the intention was to have a like Congress in Edinburgh in 1938. After naming several who had contributed to the value of the former gathering, the Chairman stated the aim

of the Congress was not to impose binding resolutions on any who might take part ; rather to provide facility for searching discussion towards a pooling of concepts of the Reformed Faith as applicable to present-day life for the use of the participating Churches who, as heirs of the Reformation, have a care for, and a duty to examine lovingly, their tradition—not so much philosophically or scientifically as—in the light of Scripture, which was the inspiration and is the anchorage of the Reformed Faith. It will be the duty of those taking vocal part in the Congress to avoid extremes ; nor will any one bear responsibility for what a speaker may affirm save the speaker himself.

Resolutions.

After an interchange of views—in the course of which (*a*) Mr Hendry gave an appreciation of the Geneva Congress in which he had taken part, and (*b*) Dr Macdonald Webster affirmed that young ministers in Eastern Europe were turning to Calvinism as a new discovery, yielding to them a gospel message for their people and a power to themselves as preachers thereof—the meeting resolved itself into a Congress Executive and proceeded to make appointments.

The General Topic of the Congress, it has been arranged, will be

THE REFORMED FAITH AND ITS ETHICAL CONSEQUENCES

which will be dealt with under these sub-heads :

THE ETHICAL CONSEQUENCES—

1. TO THE INDIVIDUAL.

Paper by Professor E. SEBESTYEN (Hungary).

Prof. W. Childe Robinson.

2. IN THE FAMILY.

Paper by Rev. Principal JOHN MACLEOD, D.D. (Scotland).

3. IN THE CHURCH.

Paper by Rev. Professor G. T. THOMSON, D.D. (Scotland), *or*

LIC W. NIESEL (Germany)

4. IN SOCIETY.

Paper by Rev. Professor R. J. G. M'KNIGHT, Ph.D., D.D. (U.S.A.).

5. IN THE STATE.

Paper by Dr V. H. RUTGERS (Holland).

6. IN ECONOMICS.

Paper by Professor J. H. S. BURLEIGH, D.Litt. (Scotland).

7. IN ~~SCIENCE, ARTS, AND LITERATURE~~

Paper by Pastor P. MUSCULUS (France).

8. IN THE INTERRELATION OF THEOLOGY AND KNOWLEDGE.

Paper by Pastor I. DE SAUSSURE (Switzerland).

Pastor W. Vischer (Basel) The Significance of the Old Testament for the Christian Life.

Discussion on each paper will be opened by a prearranged speaker,
who will beforehand have seen the paper.

CONGRESS TIME-TABLE

The Time-Table has, so far, been set down thus :—

Wednesday, 6th July 1938.

Evening Reception of Delegates in New College.

Thursday, 7th July 1938.

NEW COLLEGE

- 9.30 a.m. to 10 a.m. Devotions and Expository Exercise.
- 10.15 a.m. to 1 p.m. Forenoon Session. Papers 1 and 2.
- 1.15 p.m. Congress Luncheon, followed by interval till 3.30 p.m.
- 3.30 p.m. to 4 p.m. Afternoon Tea.
- 4 p.m. to 6.30 p.m. Afternoon Session. Papers 3 and 4.

FREE CHURCH ASSEMBLY HALL, JOHNSTON TERRACE

8 p.m. Public Meeting. Programme not complete.

Prof. Henderson.

Prof. Blair.

Friday, 8th July 1938.

Mr W.H. Hamilton.

Same arrangements as on Thursday. Papers 5 and 6 in forenoon, Paper 7 in afternoon.

Rev. Dr. J.B. Soucek.

Miss Keith.

Saturday, 9th July 1938.

Miss Ramsay, Doct. del'Univ. (Paris).

- 9.30 a.m. to 10 a.m. Devotions and Exercise as on previous days.
- 10.15 a.m. Excursions to places of interest, with probably an Evening Reception.

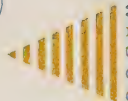
Sabbath, 10th July 1938.

Exchange of Pulpits in Edinburgh and neighbourhood.

Monday, 11th July 1938.

- 9.30 a.m. to 10 a.m. Devotions and Exercise.
- 10.15 a.m. to 1 p.m. Closing Session. Paper 8. Whether to be followed by Congress Luncheon, involving *inter alia* question of numbers and funds, still under consideration.

Additional Speakers have been secured for the Congress.



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tutio, totam fere pietatis summa; & quic-
quid est in doctrina salutis cognitu ne-
cessarium, complectens; omnibus pie-
tatis studiosis lectu dignissi-
mum opus, ac re-
cens edi-
tum

PRAEFATIO AD CHRI-
stianissimum REGEM FRANCIAE, *que*
hic ei liber pro confessione fidei
offeritur.

IOANNE CALVINO
Noviodunensi autore,

B A S I L E A E,
M. D. XXXVI.

3
POTENTISSIMO

ILLVSTRISSIMOQVE

Monarchæ, FRANCISCO FRANCO-
RVM REGI Christianissimo, Principi ac Do-
mino suo sibi obseruando, Ioannes Cal-
uinus pacem ac salutem in
Domino.



VM huic operi manū pri-
mum admouerem, nihil
minus cogitabā, Rex cla-
rissime, q̄ scribere quæ
Maiestati tuę offerrentur.
Tantum erat animus, rudimenta quædā
tradere, quibū formarentur ad ueram
pietate, qui aliquo religionis studio tan-
guntur. Atq; huic laborem Gallis no-
stris potissimū desudabam, quorū per-
multos esurire & sitire Christū uidebā:
paucissimos, qui uel modica eius cogni-
tione imbuti essent. Hāc mihi fuisse pro-
positam rationem, liber ipse loquitur, ad
simplicem scilicet, rudemq; docendi for-
mam appositus. Verum cum perspice-

The St. Louis Register, Volume 11, Number 38, 21 September 1951 — The Yardstick
[ARTICLE+ILLUSTRATION]

The Yardstick

Who's a Socialist?

By Rev. George G. Higgins

WHEN ONE POLITICIAN calls another politician a Socialist during a political campaign or on the eve thereof, sophisti-

cated citizens take it with a grain of salt. Politicians, however, are not the only ones who are being labeled as Socialists or "collectivists" on the eve of the 1952 elections. The circle has been widened to include the clergy.

Several magazines recently have published feature articles alleging that large numbers of American clergymen are wittingly or unwittingly promoting the cause of Socialism. Usually the charge is limited to the Protestant clergy, but one writer—a Protestant minister himself—has suggested that the Catholic clergy and the Catholic press have also been contaminated.

The writer in question is the Rev. Mr. Stewart M. Robinson, pastor of the Second Presbyterian Church of Elizabeth, N.J., and chairman of the General Commission on (army and navy) Chaplains.

General Indictment

In a feature article in the issue of Aug. 13 of the influential *Freeman*, which was devoted principally to an analysis of real or alleged Socialist tendencies within the Protestant clergy, Dr. Robinson parenthetically includes the Catholic clergy in his general indictment. "Discussion of Socialism in the teaching and the preaching of the Roman Catholic faith," he says in a footnote, "should, appropriately, be undertaken by a Roman Catholic priest. Interested laymen of all faiths, however, may wish to consult *America* or the *Catholic Mind* for evidence that large segments of the Catholic clergy favor social planning and collectivist economic measures."

Having already "consulted" every issue of *America* for the past 15 years and every issue of the *Catholic Mind* for the past 10 years, we can only conclude that Dr. Robinson's definition of Socialism is fundamentally different from our own and from that of the Jesuit editors of these two distinguished Catholic periodicals. The editorial policy

Catholic Mind and the *Catholic Mind* is based on traditional Catholic social teaching as summarized in the social encyclicals of the Popes and the pastoral letters of the American Bishops. In other words, it is as far removed from Socialism as it is from *laissez-faire* individualism—as any self-respecting Socialist would be the first to testify.

This means that *America* and the *Catholic Mind*, while favoring an anti-Socialist program of widespread ownership of productive property and emphasizing the importance of economic self-government along the lines of the anti-Socialist industry council plan, editorially support a certain amount of governmental intervention, particularly during the present national emergency. It also means that these two periodicals, while rejecting Socialism and "collective economic measures" (cf. almost any issue of either maga-

zine), also reject the philosophy of economic individualism.

'Synonymous' With Socialism

We can readily agree with Dr. Robinson that Karl Marx is wrong, but we can hardly be expected to share his enthusiasm for the writings of Ludwig von Mises, who is almost as critical of Catholic social teaching as he is of Marxist Socialism. By the same token we can share Dr. Robinson's criticism of bureaucratic "planning," but we can hardly be expected to applaud—even if we understand—his very unusual criticism of Catholic "social action." Much of the religious press, Protestant and Roman Catholic alike, he says, demands 'social action' for the 'solution' of economic problems." This is Dr. Robinson's way of suggesting that the Catholic press is contributing to the growth of Socialism in the United States.

In All Fairness

If Dr. Robinson and the *Freeman* insist, however, on adopting their own peculiar definition of Socialism, we can only hope that their next indictment of the Catholic press and the Catholic clergy will be expanded to include not only *America* and the *Catholic Mind*, but every other American Catholic periodical and every one of our approximately 40,000 Catholic priests.

If Socialism is so defined by Dr. Robinson as to include the teaching of the social encyclicals, there is nothing for Catholics to do but stand up proudly and be counted. According to that definition of Socialism, all well-instructed Catholics are "Socialists" and in all fairness ought to be classified as such—along with the editors of *America* and the *Catholic Mind*—by Dr. Robinson and the *Freeman*.

It would not be fair to leave the impression with readers of the *Freeman* that any well-instructed American Catholic is in agreement with the writings of von Mises, who, incidentally, says in the latest edition of his well-known treatise on "Social-

enemy of society "and "is not the least of the factors responsible for the prevalence of destructive ideals in the world today. . . ."

Take him away, Dr. Robinson.
He is all yours.



SYLLABUS

—OF—

PROF. PATTON'S LECTURES

—ON—

THEISM

PRINTED, NOT PUBLISHED.

The Princeton Press.

1888.

THEISM.

INTODUCTORY.

Theism may be considered religiously or philosophically. From the standpoint of religious belief men may be regarded as believing or not believing in God.

Thus :

- | | | |
|-------------|--|---------------------------|
| 1. Theism. | { Polytheism.
Pantheism.
Monotheism. = { | Theism
par excellence. |
| 2. Atheism. | | |

Theism, philosophically considered, is a theory of the universe affirming the existence of one Infinite, Personal God ; the Creator, Preserver, and Ruler of the Universe. The theistic conception of the universe implies three things :

1. A finite, personal, and permanent self ; or *ego*.
2. A totality of objective phenomena ; or *cosmos*.
3. An infinite personal author of all dependent existence ; or God.

Opposed to Theism in this view of the subject would stand Anti-theism in its various forms.

Adopting this philosophical conception of Theism, we shall carry on the discussion under three main divisions : Historical ; Constructive ; Polemic.

PART I. HISTORICAL.

Three topics fall under this head :

1. The phenomenology of Theism.
2. The genesis of Theism.
3. The discussion of Theism.

I. THE PHENOMENOLOGY OF THEISM.

A. The Theism of the three great historic monotheistic religions : Mohammedanism, Christianity, Judaism.

The discussion here concerns the purely monotheistic character of Judaism. This has been attacked—though as Oehler (Theo. of O. T. ii. 150) shews, without success—by

attempting to prove (a) That the unity of God gradually unwound itself from a polytheistic religion, and (b) that even the Mosaic Jehovah does not exclude the existence of other gods. The plain facts of the O. T. regarding Theism and Polytheism seem to be these:

1. A people surrounded by Polytheism made the pupils of God in regard to a monotheistic faith.
2. A perpetual tendency to relapse into idolatry or Polytheism.
3. A monotheistic emphasis given in the decalogue and whole Mosaic *cultus*.

Original Jewish Monotheism cannot be attacked, except upon the basis of the following foregone conclusions:

- a. That all religion was originally based on an animistic view of nature.
- b. That a complex religious system must be the fruit of a long process of development.
- c. That consequently the books of Moses are not earlier than the period of the monarchy, if they are not post-exilic.

With these postulates Kuenen interprets the religious type of the Jews in the eighth century B. C. as exhibiting three phases:

- a. The uncompromising Monotheism of the prophets.
- β. A lax public sentiment, seen in a disposition to break away from Monotheism.
- γ. A compromising religious system, stipulating only against the rivalry, without denying the existence, of other gods.

The minute discussion and refutation of this view belongs to Biblical Theology.

B. The Theism of comparative Theology.

According to this view, pure Theism is the residuum after eliminating the differentiating elements of the great historic religions. The most systematic effort to give expression to this form of belief is found in the *Brahmo-Somaj*, of India. The recent schism in these theistic churches and the formation of a mystical party, is proof of the unsatisfactory value of mere Theism.

C. The Theism of speculative philosophy.

According to which God is regarded simply as a hypothesis for giving rational explanation of the universe.

II. THE GENESIS OF THEISM.

There are four generic theories in explanation of our idea of God, namely :

- | | |
|-----------------|----------------|
| 1. Development. | 2. Revelation. |
| 3. Inference. | 4. Intuition. |

These are to be considered in their order.

FIRST THEORY. DEVELOPMENT.

By which is meant that Monotheism sustains genetic relations to antecedent impure or less pure forms of belief. This theory assumes several forms.

A. HUME.

Polytheism, according to H., is prior to Monotheism. The advance out of the one into the other is not due to philosophic reflection and a growing appreciation of the unity of nature, but is explained by the tendency to flatter a local deity, to impute greatness, and so by degrees to invest him with the attribute of infinity. A view lacking every element of plausibility, and speculatively worthless.

B. COMPTE.

The theory under notice is credited to Comte, not because he is the originator of the term *fetich*, nor yet because he has given the best account of fetichistic religions—for this distinction is due to F. Schultze, (*Fetichismus*)—but because Comte first presented in reasoned form the doctrine that all religion begins in Fetichism and passes thence through Polytheism to Monotheism. Discussing the fetich-theory of religion (1) inquire into the origin and meaning of the word *fetich*, and (2) consider reasons for and against this view.

Account of the word given in Max Muller's Hibbert Lectures, p. 54. Introduced by De Bross, 1760. Origin of the word found in the custom of Portuguese navigators, who called the inanimate objects worshipped by the people of West Africa—*feiticos*.

Word used, though improperly, with great latitude. Schultze speaks of mountains, water, etc., as fetiches; Tiele, of Heaven as a fetich. Comte gives the doctrine of *anima mundi* as illustration of fetich worship. And so an object of special regard is termed a fetich; a child's doll; a lock of hair; and by way of reproach, a theological opinion; the Protestant's Bible; the Roman Catholic wafer. This is wrong. The word is properly used to describe the worship of tangible, inanimate objects.

So regarding it, consider the reasons for calling it the earliest form of religion:

a. It is the lowest form. What is lowest was anterior. But this needs proof.

b. Savages and uncivilized races are types of primitive man. But this assumes there has been no degradation.

c. Empirical philosophy is under obligation to expound a natural history of religion. But this necessity is only condition by the exigencies of an erroneous philosophy.

As to the value of the theory, it is, however, to be remarked:

1. It does not satisfy one of the leading evolutionists, Mr. Spencer.
2. It is difficult to determine, from the evidence furnished by savage tribes, whether the Fetich is a determination of a general belief in God, or whether the larger belief in God is developed out of fetich-worship: whether belief in God is the logical *prius* of the fetich or *vice versa*.
3. And though the people of W. Africa had no knowledge of God at all, there is nothing to show that this condition is not due to a degradation from a primitive faith.
4. The literature of India proves that there was a primitive Monotheism or Henotheism lying back of the Polytheism of a later day.
5. Spencer's criticism is good. Before the savage can invest this or that stick or rag with life, he must have a general animistic conception. Spencer is trying to show that the ghost-theory is the true theory and that belief in ghosts antedates belief in the fetich. What is good against fetichism in favor of ancestor worship is good also against fetichism in favor of primitive Theism.

C. HERBERT SPENCER.

The primitive religion, according to this thinker, was ancestor-worship. Having in dreams come to a knowledge of his second self, that is, having reached the belief in the soul, the step was easy to belief in the continued conscious existence of the departed. Hence ancestor-worship. And Mr. Spencer is at great pains to show how what began as worship of ancestors in time took on the form of worship paid to plants, animals, the heavenly bodies and finally the infinite God.

GENERAL CONSIDERATIONS.

Spencer has faced the question his philosophy required him to face, that of accounting for religion by natural causes. To fail here would be the destruction of his system. But to show that the origin of religion *may* be as he describes it, does not furnish proof that such *is* its origin. The theory of religion can have no more value than the 'First Principles.' Again, among naturalistic theories of religion this must be considered the most thorough-going: for while fetichism leaves unanswered the question how men came to worship a fetich, the theory of ancestor-worship professes at least to explain how belief in the post mortem existence of ancestors came to be entertained. Omitting all reference to criticisms against the theory and against the philosophical system of which it is part, the most that could be claimed for it would be that it presents a plausible naturalistic theory of the origin of religion, as opposed to the supernaturalistic theory of Christianity.

SPECIAL CONSIDERATIONS.

Spencer has failed, however, to make out even so strong a case as this.

1. To prove his theory he should have shown that when homage was paid to ancestors, no homage was paid to the gods. But the Vedahs seem to illustrate the contrary idea (Sociology 306).
2. It is important to show that filial piety is worship or such worship as is paid to the gods. Spencer talks very loosely in regard to this.

3. Because the savage regards God as his father, he is not therefore worshipping his ancestors. To make much of the case of Unkulunkulu in this direction would require him to draw a similar inference from our use of the Lord's Prayer.
4. The attempt to show how idolatry, animal worship and nature worship were related to ancestor-worship is an illustration of very far-fetched reasoning. Thus: fetish worship from identification of deceased with portions of his clothing: idol worship from the habit of making images of the deceased; animal worship from the frequenting of the home of the deceased by certain animals, or from the fact that the deceased had an animal name; plant-worship from the intoxicating liquors produced from some plants, supposed in this way to be possessed by supernatural beings; mountain worship and worship of the sea from the fact that their ancestors came from the mountain or over the sea—origin in this sense was mistaken for parentage.
5. The most plausible argument in support of Spencer's view would be derived from Greek and Roman mythology. Mr. Spencer is thoroughly committed to the Euhemeristic theory of mythology; but he has to encounter the opposition even here of a very influential school of mythologists.
6. Mr. Spencer must answer more fully than he has already done, the allegation that ancestor-worship is confined to the inferior races and that no Indo-European or Semitic nation, so far as we know, seems to have made a religion of worship of the dead. Mr. Spencer believes that the "divine man as *conceived* had everywhere for antécédent a powerful man as *perceived*" (Sociology, 438). This is supported by saying that the Jews worshipped an ancestor in Jehovah; and this simple and absurd assertion is his answer to the objection just quoted.

D. HEGEL.

There is nothing that calls for special remark so far as the theistic problem in the Hegelian philosophy is concerned. The development of Theism is a part of a system of

development, and no criticism is called for beyond the criticism of the system itself, which is obviously out of place here. Hegelianism is the idealistic form of the doctrine of development. It is the antipodes of the philosophy of Comte, yet presenting points of resemblance to it. In the one case the problem is: Given atoms, to make a cosmos; and the solution is offered us in the *First Principles* of Herbert Spencer. In the other case the problem is: Given the *Idea*, to explain the cosmos; and for answer we are told of a process of successive evolutions ending in conscious, thinking, praying man. Monotheism in this system, as in that of Comte or Spencer, is the result of a process which has been going on silently through millenniums.

E. MAX MÜLLER.

It is not very easy to determine the position of this author in religious thought. His didactic position does not quite accord with that which his polemic would suggest.

1. In his attack on the Comptean theory of religion he has conclusively shown that fetichism is, not the primitive religion.
2. In his Hibbert Lectures he avows less heartily than in an earlier work his belief in a religious instinct; indeed he practically discards the idea.
3. The Max Müller of to-day is not the Max Müller of Chips from a German Workshop, (Transactions of Victoria Institute, July 1881), and cannot be quoted as the advocate of primitive Monotheism or Henotheism. For while, as a student of literature, he tells us that Vedic Writings show that belief in one God (Henotheism) antedated Polytheism: as a psychologist, asking what religion a man can learn through his five senses, he tells us that whether Monotheism be or be not the primitive religion is of no consequence, since, before man had reached any belief in God, he "had already accomplished half his journey." The primitive Monotheism pointed to in the Vedas is thus made of no avail by the suggestion that the journey of progress was half done before men came to the idea of God. Max Müller must be classed among the evolutionists; but it must be noted that his recent conclusions regarding primi-

tive religions are in conflict with the testimony of the ancient literature of India which he has brought to the attention of English readers.

F. SCHELLING.

Schelling held that primitive man had an intuitive or instinctive knowledge of God; but that his Theism was relative, not absolute. From this original relative Monotheism have come two streams of tendency, one issuing in Polytheism, the other in absolute Monotheism.

His reasons for this view are :

1. It furnishes a natural answer to the question how men became Polytheists. Belief in one God did not exclude belief in a plurality of gods.
2. Monotheism absolute, or belief in only one God, is said to be a generalization derived through contact with a previously existing Monotheism and through protesting against it.

SECOND THEORY: REVELATION.

1. Distinguish between revelation and tradition. The question is not how *we* came to believe in God, but how *any* belief in God originated. Tradition does not originate anything, and hence, a traditional theory of the origin of religion is absurd. The genesis of a belief is one thing and the perpetuation of a belief another.
2. So distinguish between the correcting and the conserving influence of the Bible in regard to Theism and the genesis of theistic belief.
Doubtless our pure Theism is due mainly to the inspired Word, and we believe in one and only one God, because we have a revelation from God; but this is not the question.
3. The question is whether the genesis of primitive theism is due to revelation.
- A. Watson holds that man first knew God "by sensible converse with Him."

Schelling objects to this view with great force, by declaring that this would imply "a previous Atheism of consciousness." Cocker objects, by saying that if man had

been devoid of the idea of God, it never could have been taught him. (Christianity and Greek Philosophy, p. 95.) But Cocker does not distinguish sufficiently between an intuitive knowledge of God and *a priori* beliefs that lead logically and necessarily to the theistic inference. Watson holds that the successive revelations made to the chosen people were disseminated by means of commercial intercourse between Jews and the Gentile world, and that this accounts for the similarities of belief found among so many nations.

B. Gladstone accounts for these similarities by supposing that prior to the dispersion of nations there was a revelation, comprehending not only Monotheism, but even the more distinctive doctrines of grace. But his reasoning is not convincing.

There is no evidence that Theism had its origin in Revelation, understanding by Revelation what the writers just referred to mean by it.

THIRD THEORY: INFERENCE.

It is held by some, in opposition to the doctrine that belief in God is intuitional, that men reach Theism through inference. Thus Dr. McCosh argues forcibly (Intuitions, 377) that Theism does not possess the character of a simple, original, unresolvable belief; and Dr. Flint affirms that belief in God is an inference, though, as he admits, an unconscious inference. He illustrates and maintains his position with great aptness and force. But it is to be remarked:

1. We must distinguish between the vindication of a belief and its genesis. Because we can give reasons for believing in God, it does not follow that we believe in God on account of reasons.
2. Yet it is not to be denied that a belief that can be defended by reasons may be reached through reasons; and it is true that there are cases where men have left Polytheism for Theism through force of reasoning.
3. There is force in the frequent remark that men believed God before they reasoned about him; and this force, though diminished, is not destroyed by Dr. Flint's statement of the doctrine of unconscious inference.

FOURTH THEORY: INTUITION.

The word Intuition here is used in a broad sense, and opinions that differ widely, and are in some cases in open conflict, will be grouped under this head. Different from one another as they may be, they are at one in the statement that belief in God does not owe its genesis either to objective revelation or to a conscious inference.

(1.) SCHELLING AND COUSIN.—Both, though in different forms, believed that we have an immediate knowledge of God, the Absolute.

See on this Dr. Hodge's chapter, "Can God be known?" and Sir Wm. Hamilton's "Discussions."

(2.) JACOBI AND SCHLEIERMACHER.—To have attention turned to the feelings, as an offset to the purely ethical systems in vogue, was of great advantage: yet it was a mistake to call the sense of dependence, God-consciousness. Mansel makes this mistake. (Limits of Religious Thought, p. 115.)

(3.) CALDERWOOD.—This writer says that belief in the existence of one infinite God is a necessary belief. In supporting this he affirms the inconclusiveness of all arguments for the Divine existence—an unnecessary and unfortunate mode of argument, since it stakes the validity of theistic belief on the question of its intuitive character.

(4.) HODGE. Dr. Hodge says that the idea of God is innate. Yet notice: (a) He maintains the validity of theistic proof. (b) He does not believe that we have an innate idea of the one living and true God. (c) He means that men had an idea of God before any act of conscious inference. His position does not differ materially from Dr. Flint's.

(5.) CAIRD. Though arguing against the intuitive view in its strict sense, Caird must be included under this head when the word is used in the broad sense of this discussion. He holds that it is "necessary for the mind to relate itself to God." Belief in God is not an inference taken into the soul through force of reasons. It is a belief, rather, that flows by the influence of the Divine impulse into the channel of the soul's activities.

These different opinions represent several senses in which the word intuition is used in theistic discussions.

1. By intuition we may mean an immediate knowledge of God. Claims to this kind of knowledge have been sufficiently refuted by Sir W. Hamilton.

2. By intuition may be meant an intuitive, self-evident, and necessary judgment or belief. That belief in God is not of this kind, Dr. McCosh and Dr. Flint have shown.
3. Most men who say that their belief in God is intuitive mean only that we have a constitutional tendency or impulse toward belief in God. This, however, is capable of being represented in different ways. What is the explanation of this impulse, or instinct, or tendency?
 - (a) It may mean no more than the rapid, and so unconscious inference, such as is involved in the recognition of our fellow men. This is Dr. Flint's and substantially Dr. Hodge's view.
 - (b) The idea of God may be the necessary correlative of the idea of the finite, the conditioned.—Cousin.
 - (c) With some the idea of God is a moment in a process wherein God himself is coming to consciousness. Man's thought of God is therefore God's thought of himself.—Hegel.—Caird.
 - (d) Again, the idea of God may be God's testimony to His own existence. Is there any objection to this view of the genesis of an idea of God? We live and move and have our being in Him. Are there not good reasons for believing that it is through the Spirit of God within, and not merely by arguments without, that we derive our first belief in God?

This view would have these advantages, at least:

- a. Objective theistic proof is not made unnecessary by this explanation.
- β. The theistic belief, not originating in induction, is not conditioned by the probability of inductive proof.
- γ. This view accounts for all forms of the *a priori* argument, and justifies, in a measure, the claims that are made on behalf of intuitional Theism.
- δ. It falls in with the analogy of subsequent Revelation.
- ε. It makes it unnecessary to establish a schism between Adam and his posterity, as to the mode of knowing God.
- ζ. It is in harmony with the doctrine of God's omnipresence to believe that His thought is so far confluent with ours, that we know Him through His direct relation to the soul.

III. DISCUSSION OF THEISM.

Three divisions :

1. The ancient period, extending to the 8th century A. D. Greek and Roman philosophy.
2. The mediæval, extending to the 15th century. Scholasticism.
3. The modern.

I. FIRST PERIOD.

Greek philosophy falls into three divisions: The Pre-Socratic; the Socratic-Aristotelian; the Post-Aristotelian.

The Pre-Socratic period exhibits a developing process of generalization. There is little Theism in it; but it is less Pantheistic, probably, than is commonly supposed.

Assuming that the generalizing process took on two forms in the Ionic School, the mechanical and the dynamic, Anaximander illustrates the latter. Under the idea of *τὸ ἀπειρον*, he construed the universe in a pantheistic, or as Fortlage puts it, a cosmotheistic sense.

In the Eleatic school, the leading idea was the One *τὸ ἓν*. As in the Ionic School, the effort of the Eleatics was, to reach unity, but in a different way. Anaximander conceived of the multiplicity in the phenomenal world as modes of existing matter: he was cosmotheistic. Parmenides, on the other hand, reached unity by a process of abstraction, by stripping objects of their predicates. His unity was a logical unity—the highest category, or Being. His system was a Logo-theism. Xenophanes is the theist of the Eleatics. He protests against Polytheism, and ridicules Anthropomorphism. His Monotheism has been called Pantheism, but, probably, on insufficient ground.

The Eleatics give us the earliest form of the ontological argument; and they open the important discussion of the relation of the One to the many. That relation may be represented as that of

- (a) Genus and Species: Logo-theism.
- (b) Substance and mode: Cosmo-theism.
- (c) Cause and effect: Theism.

In the second period of Greek philosophy we find Anaxagoras, who marks an advance in theistic discussion.

Anaxagoras recognized not only the unity of the world, but also its order and adjustments; and these he accounted

for by affirming the existence of a world-ordering *νοῦς*. He is distinctly complimented by Aristotle for this advance in the explanation of the universe. There is no good reason for denying to Anaxagoras the distinction of being the father of the doctrine of Final Causes; and the fact that, for the most part, he explains phenomena in a mechanical way, does not disprove the fact that, arguing from the analogy of his own intelligence, he referred the order of the universe also to Intelligence.

The Eleatic and the Anaxagorean doctrine differed thus: The Eleatic affirmed the existence of one, necessary Being, the ground of all phenomena; Anaxagoras conceived of the world, not as an existence merely, but as *such* an existence, and suggested a *νοῦς* as its explanation. The Eleatic saw the world of multitude and sought the unifying principle: the Anaxagorean saw the world of adaptation and sought the organising principle.

Socrates discussed Theism for practical ends; and he was the first among the Greeks, says Oesterley, to do so. His was not the Theism of speculation, but the practical Theism, that had good morals as its motive. His statement of the teleological argument is to be found in the Memorabilia, Bk. 1., Cap. 4, and is familiar.

Plato has been charged with Pantheism; and his confused sense respecting Personality, his interchangeable use of the words God and Good, and his want of nice discrimination between the First and the Final Cause, constitute the basis of this charge, which Prof. Jowett says is untrue. The Theism of Plato embraces the following points:

1. But for prevalent Atheism, there would be no need of proving God's existence.
2. The soul has a natural tendency to believe in God.
3. The orderly movements of the heavenly bodies suggested to him a Divine author and presence.

The distinction now made between order and ends in nature was understood. This argument (the Cosmological) is found in the tenth book of the Laws.

4. But in the *Timæus* he argues teleologically, from the adaptation of means to ends in our bodily organism.
5. The ætiological argument, pure and simple, was also recognized; though it is the distinction of Aristotle to have developed it.

6. The incommensurable character of mind and matter leads to the argument for a universal mind. His view approaches the doctrine of the *anima mundi*, and this may be the basis of the allegation that he was a pantheist. But the doctrine of the *anima mundi* is not Pantheism.

Aristotle found arguments for the existence of God in the religious consciousness of men, and in the order of the world. His great argument, however, and the one most characteristic of his philosophy, is found in his doctrine of a First Mover. There is, he says, first that which is moved but does not produce motion; secondly, that which both moves and causes motion; and, thirdly, that which is unmoved and produces motion. This first mover is incorporeal, immovable, without parts or passions. It is pure energy; Absolute Being; God. God has no end outside of Himself. He is his own end. God's thought does not find its object out of Himself. Thought and thinker are one. His thought is the thought of thought.

Aristotle has given us, says Zeller, the first scientific foundation for Theism, inasmuch as in his system the definite thought of a self-conscious intelligence in God is not due to a merely religious idea, but is rigidly deduced from the principles of his philosophical system.

Yet, as Zeller goes on to shew, it is difficult to say what Aristotle held, regarding the relation of God to the world; and this difficulty has led some to say that his Theism was, in reality, a Pantheism, that is to say, was not Theism at all.

No one has recognized finality in nature more distinctly than Aristotle. He was as cognizant as Paley of the adaptation of means to ends. But finality in nature does not seem to shut him up to the necessity of conceiving God as a designer. Nature, he says, has a tendency to realize the good. God, says Aristotle, moves the world as the loved object moves the one loving. And this, by some, is construed to mean that God is the efficient cause, only as He is the final cause. This, again, is capable of being understood in a sense that destroys the distinction between God and the world; that is to say, is a purely pantheistic sense. Is God only another name for the order, the finality, manifest in the world? If so, the Aristotelian doctrine is pantheistic.

Or does the order and finality exhibited in Nature exist as a *prius* in the thought of God? This would be theistic, and this seems to be Aristotle's idea, for he says "the world has its principle in God, and this principle exists, not merely as a form immanent in the world, like the order in an army, but also as a self-existent substance, like the general in an army." (Ueberweg, I, 163.) See, also, Sir Alex. Grant's *Ethics of Aristotle*, Vol. I., 283.

The Epicureans found their proof of God's existence in the universality of the belief. This was not the argument *e consensu gentium*, nor was it, as Cicero supposed, the doctrine that belief in God is innate. The *πρόληψις* of the Epicureans was held to prove God's existence, by showing that the gods universally manifested themselves to men by direct contact in sleep. The Stoics, with their doctrine of the *anima mundi*, are frequently quoted as pantheists. Yet notice that they believed in the separate personality and immortality of the individual soul, as well as in an intelligent, world-ordering soul of the world.

The conflicting sentiments of the Stoics, Epicureans, and philosophers of the New Academy, were brought out in Cicero's *De Natura Deorum*, the one work on Natural Theology that antiquity has furnished us. After the time of Cicero, Greek philosophy was affected by Oriental influences; but though it became more Theosophical, no contribution to theistic discussion seems to have been made. Among the church fathers, Clement and Origen denied the possibility of proving the existence of God, and placed this belief among the *a priori* elements of knowledge. Athanasius recognized the moral argument as the strongest. Augustine argues from the relatively good, great, and true to the absolutely and infinitely good, great, and true. His discussion of the highest truth enters largely into the discussions of a later day. Boethius, (474 A. D.), in his *Consolatione Philosophiae*, enlarged upon the same idea. He was the precursor of Anselm in this field, and is said by Köstlin (Stud. u. Krit., 1875) to be the founder of ontological theistic proof.

2. SECOND PERIOD.

The conditions did not exist in the ancient world for the production of a reasoned Theism and of elaborate treatises in Natural Theology. These conditions are,

1. The antithesis between Natural and Revealed Religion, the result of our having the Bible.
2. The existence of Dogmatic Theology. For when our knowledge of God is systematized, the question whether God exists, at once becomes a *locus*.
3. The polemic relations of Theism to anti-theistic theories.

These conditions began to be realized in the Scholastic philosophy, and they have been realized increasingly ever since. The theistic discussions of Scholasticism are, for the most part, a repetition of the arguments found in Greek philosophy. Aristotle's argument based on motion, the argument based on the highest good, etc., etc.

Two books, only, come to us from Scholasticism, devoted specially to Theism: *Anselm's Proslogium* and the *Theologia Naturalis*, of Raymond De Sebonde.

Scholasticism falls under two periods: John Scotus Eri-gena, Roscellin, Anselm, and Abelard mark the first period; Thomas Aquinas, Occam, and Duns Scotus, the second. Platonic philosophy was dominant in the first period. The Aristotelian in the second. Anselm and Aquinas, respectively, represented these periods. Anselm was the heir of Augustine and Boethius; as the former had argued on the basis of the highest Truth, and the latter on the basis of the relative and the imperfect; so Anselm's Theistic proof in the Monologium proceeded under the belief of the highest Good.

Dissatisfied with the Monologium, Anselm attempts in the Proslogium to make a complete demonstration of the existence of God. The key to the argument is found in a phrase which he uses in the beautiful prayer with which the treatise begins: Thou art that *quo nihil majus cogitari possit*.

1. Anselm's statement and Gaunilo's reply.

We believe that God is that than which a greater cannot be conceived. But that which exists *in re* is greater than that which exists *in intellectu*. Therefore when we say that we believe in a being than whom a greater cannot be conceived, we must think of a Being existing *in re*. For if God did not exist *in re*, we could think of him as existing *in re*, and this would be greater. But we are thinking of a being than which a greater cannot be conceived. Again, God cannot be thought not to be. For if the Being of whom we

think can be thought not to be, we can think of a Being who cannot be thought not to be, and this would be greater. But we are thinking of a Being than whom a greater cannot be conceived. Gaunilo replies by saying, substantially, that what exists subjectively does not necessarily exist objectively. Between the greatest Being *thought* as existing and the greatest Being *actually* existing, there is a wide difference. Then follows his famous illustration of the island.

Anselm replies by saying that his argument is unique; that it applies only to the Being, *quo majus non cogitari possit*; that if Gaunilo could find anything to which his reasoning would apply except this being *quo majus*, etc., he would make him a present of the lost island.

2. Criticisms of the Anselmian proof. See Runze: *Der Ontologische Gottesbeweis*.

(a) *Assumptions*. Fortlage, Hasse, and others say the whole discussion depends on the Realism that underlies it. Others say that Anselm first gets his idea of God from Revelation, and then seeks to legitimate it by reasoning. Then again it is said that his argument is an attempt to give dialectical certitude to an idea derived through the witness of the Holy Ghost.

(b) The *aim* of the Anselmian proof has been criticised. Schelling says that Anselm tried to prove God's existence as if God were an individual to be coördinated with other individuals, whereas He is the ground of all Being. But Anselm is not open to the charge of holding a merely mechanical Theism.

As little force is there in the objection that we cannot prove God's existence *a priori* and deductively, because God, being the *summum genus*, cannot be included in a higher genus.

(c) Objections based on the *method* of Anselm. It was a mistake to seek to prove God's existence by syllogistic process. God, says Fischer, is metalogical. Great unanimity of thinkers on this point. In fact, however sure we are of God's existence, when we try to prove it, we only transfer, it is said, the assumption from the conclusion to the premises.

But there is no corresponding unanimity in regard to the particular fallacy in the reasoning of Anselm. Identity of premises, circle, *petitio principii*, four terms, not to speak of other fallacies, have all been laid to his charge.

(d) Vilmar denounces the Anselmian proof in the interests of revealed truth, as the "most glaring illusions of a most vicious pride." This, if valid against Anselm, is valid against all reasoned Theism.

3. Remarks on the Anselmian proof.

Anselm may be considered as reasoning from any of these premises:

(a) What exists *in intellectu* exists *in re*. A Being *quo majus*, etc.

This would justify Gaunilo's objection. But this is not Anselm.

(b) What is necessarily *in intellectu* exists *in re*. A Being *quo majus*, etc.

This would make superfluous the statement that to exist *in re* is greater than to exist *in intellectu*. Again, this is not Anselm.

(c) What is necessarily thought to exist *in re*, does exist *in re*. But a Being *quo majus*, etc. Therefore, etc. This is the Anselmian position; and the minor premise clearly needs proof. Anselm tries to prove it. His argument is the one attempt in history to give dialectical objectivity to an idea of the Infinite. Hence the attention it has attracted. The nerve of the argument is in the statement, "What exists *in re* is greater than what exists *in intellectu*;" and since we are necessarily led to think of a Being than which a greater cannot be conceived, we are supposed to be necessarily led to think of such a Being as existing *in re*.

To which it may be replied:

1. That the predicate existence adds nothing to the concept; and so it may be denied that a thing *in re* is greater than a thing *in intellectu*.

1. That if a thing *in re* were greater, then the conclusion would be either that a Being *in re* existed *in intellectu*, which is absurd; or that the Being *in intellectu* was not a Being *quo majus*, etc.; since it was not as great as the Being *in re*.

Aquinas devotes two pages in his *Summa (quaestio 2)* to the existence of God and adduces five arguments:

1. From motion. It is Aristotle's argument for a first mover, and really means that a first cause which is not a physical cause, is the only true cause.

2. The argument based on the efficient cause—an implicit statement of the aetiological argument.
3. The argument *ex possibili et necessario*. There must be some necessary Being, having its cause of existence in itself, and therefore eternal.
4. The argument *ex gradibus qui in rebus inveniuntur*. Virtually, Augustine's argument as to the highest truth.
5. The argument *ex gubernatione rerum*: a compact statement of the teleological argument.

The last of the Schoolmen who deserve notice here is Raymond de Sebonde, (1334 A.D., about), whose epoch-making book was the first systematic treatise on Natural Theology. Raymond's book is an unsuccessful attempt to prove from nature the doctrines of revealed religion. He affirms that God has given us two revelations: *creatura* and *Scriptura*. His book is entitled *Liber Creaturarum*. Best account of his system given by Matzke.

3. THIRD PERIOD.

The publication of Descartes' discourse on Method, in 1639, marks the transition to the modern period in theistic discussion. Of his Theism there should be no doubt, for he says: "By the name of God I mean an infinite, eternal, immutable, independent, omniscient, omnipotent substance by which I and all other things which are, if it be true that these things exist, have been created." Dr. Runze, in his recent history of the ontological proofs, complains that his Theism is too Deistic, in this respect contrasting with Anselm. Saisset, on the other hand, in his Modern Pantheism, begins with Descartes. His criticisms are acute. But Descartes' doctrine of continuous creation, together with his determinism, do not suffice to prove the charge of Pantheism. Mahaffy also gives probably too much weight to a casual remark of Descartes, that "the Deity might be identified with the order of Nature."

Before noticing the Cartesian argument, consider this remarkable statement: "I very clearly see that the certitude and truth of all science depends on the knowledge alone of the true God, insomuch that before I knew Him, I could have no perfect knowledge of any other thing." His argument is, that unless I know God I know nothing; since, if

there be no God, how do I know that my senses do not deceive me. This is substantially Sir W. Hamilton's argument for the veracity of consciousness. But is this not reasoning in a circle? If I must know God before I can know anything, how can I ever know God? Confidence in our knowing powers must condition confidence in our knowledge of God.

Descartes did not fall into such a palpable fallacy. Rightly or wrongly, Descartes was as sure of God's existence, as of the truths of geometry. But it is conceivable, he says, that he is imposed upon in the very constitution of his nature. That is, he sees that the reasonings in geometry are true, on the supposition that there is such a thing as truth, and that this postulate conditions them. Is not this Cartesian position our own position in the debate of to-day? The theistic hypothesis is the only guarantee, in other words, of our intellectual integrity. We can cast discredit upon all processes of thinking, by a theory of knowledge that destroys the possibility of knowledge; or we can make belief in God the presupposition and postulate of all knowledge. This is not reasoning in a circle.

Descartes made use of three arguments for the existence of God.

1. From the idea of a Perfect Being. He sought to show that existence was implied in the idea of a Perfect Being. "I found that the existence of the Being was comprised in the idea, in the same way that the equality of its three angles to two right angles is comprised in the idea of a triangle." This argument is not as acute as Anselm's, and is equally open to criticism.

2. From the causal judgment in accounting for his own existence. This is exhibited under several forms.

- (a) My continued existence from moment to moment requires a cause as much as my beginning to exist.
- (b) The cause of my beginning to exist is either self-existent, or is also a caused existence, and so back in the regress of causes till we come to a first cause.
- (c) But, really, my parents are not the cause of my existence: *i. e.*, of my mind. "It does not follow that I am conserved by them, or even that I was produced by them, in so far as I am a thinking being." Creationism, in other words, is, according to Descartes, the only rational explanation of the origin of the soul.

3. From the causal judgment, as accounting for the idea of God in man. It was impossible, he said, that the idea of a Perfect Being should originate with himself, an imperfect being; and "it but remained that it had been placed in me by a nature which was, in reality, more perfect than mine, and which possessed within itself all the perfections of which I could form any idea: that is to say, in a single word, which was God." (Method 77).

With the exception of the first, which is the ontological, or Anselmian argument, the Cartesian proofs are a *posteriori*, the second being the application of the causal judgment to the author's own contingent existence; and the third, which contains the distinctive feature of Cartesian Theism, affirms that the existence of God will alone explain belief in God.

Kuno Fischer (I., 307) represents the Cartesian proofs as proceeding according to the following stages: (1) The idea of a Perfect Being; this not significant unless necessary: (2) the idea necessary; even this no guarantee of objective reality: (3) the idea the product of the Perfect Being, for the imperfect being could not have originated it. There is, therefore, a God, for the idea of God is the revelation of Himself.

The ontological and the "anthropological" proof, as Fischer calls it, go hand in hand. The union of the two makes the difference between the Anselmian and the Cartesian proof. There is, doubtless, great force in this combination; but, as Köstlin says, the combination is Fischer's not Descartes'. Note, also, that Descartes held that the belief in God is an 'innate idea,' notwithstanding his statement that it is an effect, the cause of which is God. Compare this with what is said above on the genesis of the idea of God: Intuition.

Pantheist as he is, Spinoza is usually cited by the historians of Theism. Indeed, Schwegler regards his doctrine as the "most abstract Theism." This is wrong. Spinoza will be discussed later, under Antitheism. Notice the common ground between Theism and Pantheism, as illustrated in Spinoza's proof of God's existence. Both use arguments based on cause; both, the principle *ex nihilo*, etc. Both affirm the necessity of a ground of all being. To both the contingency of the phenomenal and the individual are apparent. The difference, primarily, respects the relation of

the One and the Many; and, secondarily, the predicates which are to be affixed to the One (See below, Samuel Clarke). Malebranche should be mentioned here, with the query whether he should be regarded as a theist or pantheist. Bowen stands by him as not being a pantheist. (Mod. Philosophy, 84).

Leibnitz, with his doctrine of monads and of pre-established harmony, was led naturally to consider the teleological facts of the world. Finality is necessarily part of his system. Only two views were possible. His thought might terminate on the *order*, calling it God; or he might seek a *cause* of this order, and so be a theist: and a theist we believe him to have been. The Cartesian proof was characterized as an "imperfect demonstration," and Leibnitz said that Descartes ought first to have proved the *possibility* of God's existence. He was the originator of the once common method of arguing the fact of God's existence from the possibility of His existence.

Locke is the author of a theistic argument, based on the existence of the human mind, which "Physicus" makes the subject of elaborate criticism. Briefly stated it is: (a) Since something is, something must always have been; (b) And there has been a knowing being from all eternity, or else there was a time when there was no knowledge; (c) If there was a time when there was no knowing being, it is impossible that any knowing being ever could have been. That is to say, only mind can be the cause of mind.

Locke's argument deserves consideration. It presents to us a choice of hypotheses. Either God the *prius* and postulate of all intelligence exists; or else there was a time when there was no knowing being in the universe. And though the advocate of evolution would not say that it is as impossible for mind to be the product of matter as for the three angles of a triangle not to be equal to two right angles, yet he must choose between an Infinite Intelligence and some maximum finite intelligence. (See Kirkman. *Philosophy without Assumptions*.) How knowledge could ever have arisen had there not been an eternally existing knowing being, is a question that has not been answered since Locke's day; and, slightly changing the form of Locke's alternatives, may we not say that his argument still presents to us the choice between Theism and the most thorough-paced Agnosticism?

Schwegler represents Samuel Clarke as belonging to the School of John Locke, but scarcely on sufficient grounds. (See Encyc. Brit.) Clarke's argument is often represented as ontological, but it is hardly that. It is a combination of *a priori* and *a posteriori* arguments. The steps in the argument are these:

- (a) Something has existed from eternity.
- (b) That something is immutable and independent.
- (c) Existing without external cause of its existence, it must be self-existent; *i. e.*, necessarily existent.
- (d) What its substance is we do not know; but some of its attributes are demonstrable.
- (e) The self-existent must be infinite, must be eternal, must be one, etc.

So far Spinoza would have made no objection. The problem of Theism is to invest the One with intelligence and free will. Clarke admits the difficulty of doing this by *a priori* arguments, though it is easily done by *a posteriori* reasoning. He uses, therefore, the ordinary aetiological argument, employs Aristotle's argument from motion, and affirms the impossibility of matter producing mind. Clarke's argument is strong one. Not new, but a new synthesis of old arguments, and deservedly holds classical rank in theistic literature.

Kant's criticism of theistic proofs marks an era in the literature of this subject, because it was the first attempt to state and classify all possible arguments for God's existence; because it is the most thorough criticism of these proofs to be found anywhere; and because of the effect produced by it—some, as a consequence, falling back on authority, others on intuition.

The criticism embraces these points:

1. That there can be but three arguments open to the speculative reason, in proof of God's existence: the ontological, the cosmological, and the physico-theological.

2. That each argument, in turn, is open to criticisms that are fatal to its claim to be a proof of God's existence.

3. That the cosmological and teleological are ultimately resolvable into the ontological; so that, strictly speaking, all speculative proof is the proof commonly known as the Anselmian, or Cartesian.

The only points that concern us are (2) and (3).

Kant criticises the several proofs in succession. His objections to the ontological argument are, in the main, those already referred to. (See Anselm.)

- (a) The illustrations of correspondence between subjective and objective, have been drawn from *judgments*, not from *Things*. Thus, in that of the triangle, the proposition is not that the triangle exists, but that if it exist, its three angles, etc. So of the perfect Being.
- (b) It is absurd to introduce into the conception of a thing cogitated solely in reference to its possibility, the conception of its existence. This he shows by asking whether the proposition, this thing exists, is analytic or synthetic. If it is analytic, we must either identify our thought and the thing, or else we must assume that the thing exists, so making it a predicate which is repeated in the proposition. If, however, it is synthetic, there is no contradiction in removing the predicate. But the ontological argument proceeds on the assumption that the proposition is analytical.
- (c) Kant says, also, that existence is not a real predicate—distinguishing between a logical and a real predicate. A real predicate adds something to the concept. Existence does not do this. If existence were a real predicate, there never could be a correspondence between the concept and its object, since the object would always be greater than the concept.

Kant's objections against the ontological argument are valid, so long as dialectical objectivity is sought by means of it. But Kant does not set aside the argument found in the irresistible tendency of the mind to think of an Infinite Being, of which the ontological argument is only a syllogistic expression. Kant's "dollars" and Gaunilo's "island" are, so far as this is concerned, hardly analogous to this necessary idea of the Infinite.

The cosmological argument is characterized by Kant, as containing a "perfect nest of dialectical assumptions."

Among these dialectical assumptions are to be found the following: (1) That the doctrine of cause and effect transcends experience. (2) That an infinite regress of finite causes is impossible, etc.

But the strongest objection to the cosmological argument is that it is identical with the ontological and therefore falls under the same condemnation.

The objections to the teleological argument are not formidable, and may all be conceded without destroying the value of the argument which Kant describes as "the oldest, the clearest, and the most in conformity with the common reason of humanity." Reserving the right to criticise the argument on the ground that it proceeds on a basis of analogical reasoning, he calls attention to the following points:

1. The order and harmony of the world evidence the contingency of its *form*, not of its *matter*. It is impossible therefore to deduce a creator of matter; the most we can get is an arranger of matter—an architect.

2. From the order and harmony of the universe we may infer the existence of a cause proportionate thereto. That is to say: we cannot infer from the order of the universe that the cause of that order is infinite. To this it is necessary to reply that every theistic argument is not intended to prove the whole theistic position, and that the infinity of God can be reached through other arguments than the teleological.

The least noticed, but most subtle form of the Kantian criticism of the theistic proofs is that in which he attempts to reduce them all to the ontological. In making this attempt he not only fails, but betrays inconsistency. For after speaking of "that unfortunate ontological argument" in most disparaging terms, he identifies with it the teleological argument which he had spoken of as one that "always deserves to be mentioned with respect." But it is difficult to see how Kant establishes the identity of these three forms of argument.

The physico-theological argument, he admits, entitles us to infer a cause *proportionate* to the "order and design visible in the universe." But he says, this cause must be regarded as the conception of an all-sufficient being. But an all-sufficient being we cannot infer from the order and design visible to us, *i. e.* from experience. And so after admiring the wisdom and other attributes of the author of the world's order, we leave the ground of empiricism and infer the contingency of the world from the order that is observable in it. From this contingency, and by the help of transcendental

conceptions alone, we infer the existence of something absolutely necessary, and "still advancing, proceed from the absolute necessity of the first cause to the completely determined or determining conception thereof, the conception of an all-embracing reality."

This is Kant's account of the way in which the "physico-theological, failing in its undertaking recurs in its embarrassment to the cosmological argument."

But observe: these three arguments may supplement each other, and may severally contribute to the support of the theistic position without being identical. Kant's argument only goes to show that they are mutually auxiliary. He fails to make out the identity of the physico-theological and the cosmological proof.

For, if the order and finality of the universe demand as a cause proportionate thereto an all-sufficient being, the physico-theological argument by this very concession must be held as offering a fair proof of the existence of such a being. In that case it is clearly under no obligation to the cosmological argument. If, on the other hand, as Kant would seem at first to imply, the order and finality of the world demand a cause only proportionate thereto; if that is to say, they do not necessarily demand an infinite or all-sufficient cause: then it is not an objection against the physico-theological proof that it will not justify us in inferring an all-sufficient cause; and again, it is not under obligation to, and still less is it identical with the cosmological argument.

Kant fails equally in the attempt to identify the cosmological and ontological proofs. The cosmological argument proceeding empirically, infers the existence of a necessary being. But it gives no information concerning the nature of that being. It leaves experience in order to seek a conception adequate to that of a necessary being, and finds it in the *ens realissimum*.

If now Kant had said there is an *a priori* as well as an *a posteriori* element in the cosmological argument, no objection could be made. But he says that in identifying the *ens realissimum* with the necessary being, we are returning to the ontological argument. For, he continues, when we say that the conception of *ens realissimum* is adequate to the conception of a necessary being, we assume that we can infer the latter from the former. The argument which pro-

fesses to be cosmological and to proceed from experience is thus covertly ontological (Critique, Meiklejohn's trans. p. 373).

But this is not the case. The conception of an *ens realissimum* is that of a being necessarily existing. But that is no proof that the necessary being exists and the cosmological argument does not proceed upon that assumption. The most that can be said is that the ontological argument gives us the conception of an *ens realissimum* as of a being necessarily existing, but is impotent so far as proving the existence of that being is concerned; that the cosmological argument proves the existence of a necessary being but that it cannot give any determinate conception of that being; and that the two arguments unite in the theistic proof. Closely related they undoubtedly are, but identical they are not.

In other words: *A priori* we know that if a necessary being exists it must be *ens realissimum*; but from the idea of *ens realissimum* and its corresponding conception of necessary existence, we cannot pass to the objective reality. *A posteriori*, however, we are led to infer the existence of a necessary being.

THEISM.

PART II. CONSTRUCTIVE.

The two questions to be dealt with in this division of our subject are (1) the existence of God and (2) the relation of God to the world.

I. THE EXISTENCE OF GOD.

Notice the proper argumentative attitude in reference to theistic proof.

1. In giving a reasoned account of theistic belief we do not prejudge the question as to its genesis. The question is: Given an antecedent belief in God, due to whatever cause, whether that belief can be corroborated by argument.

2. We do not undertake to demonstrate the existence of God. Physicus says that theism is not rationally probable. We affirm that it is. We maintain that theism can be rationally justified and that atheism is unreasonable.

3. The theistic argument is complex and cumulative. In theistic proof each argument gives adequate reason for the theistic conclusion; but this conclusion is strengthened by the congruity and concurrence of all the arguments.

The theistic proof may be arranged under three principal divisions. First: Argument based on idea of cause; Second: Argument founded on our moral nature; Third: Argument based on idea of the Infinite.

DIVISION I.—ARGUMENT BASED ON IDEA OF CAUSE.

Regarding the world under the concept of causation, we may consider it first as contingent: secondly as a cosmos; thirdly as exhibiting finality. Argument based on the causal judgment will therefore take 3 forms: Ætiological, Cosmological, Teleological.

A. THE ÆTIOLOGICAL ARGUMENT.

This treats phenomena simply as *contingent*, and may be considered in two ways: as applied to the totality of phenomena or as applied to specific phenomena. We, therefore, consider first:—

BASIS OF THEISTIC INFERENCE IN THE TOTALITY OF PHENOMENA.

Syllogism. Every effect has a cause. The world is an effect, &c. But is the world an effect? Difficult to prove this if by 'world' we mean the substance of the world. Hence some say the ætiological argument is useless because it assumes the non-eternity of matter. But we are not required to raise this question. The world of our experience is one of phenomenal successions in time and co-existences in space. Does this world demand a first cause; if so what cause? Answer to this depends upon what is meant by causation. We notice therefore the leading theories of causation.

1. Mill's Theory. Mill (J. S.) says that "the very essence of causation is incompatible with a first cause." "The cause of any change is a prior change." "When I speak of the cause of a phenomenon I do not mean a cause which is not itself a phenomenon." By causation Mill means only the relationships of phenomena in time-successions. His theory being conceded the impossibility of inferring a first cause undoubtedly follows. But to his theory in its relations to theism we offer these objections.

(a.) Cause and effect express relations (according to Mill) between *phenomena*. God as first cause is thus ruled out by definition.

(b.) Cause and effect express time-relations of phenomena. It is the fact that A is the invariable predecessor under certain circumstances of B that makes it possible to call A the cause of B. But the essence of causation is not in invariable relationship of succession for this invariability might be preserved where there is no suggestion of cause and effect.

(c.) Mill is shut up to an infinite regress of finite causes. A cause is only a phenomenon and every phenomenon that begins to be has a cause.

(d.) There can be no law of cause and effect under conditions where the law of the uniformity of nature is not in force. Were events to happen without regularity, there would be in Mill's view a suspension of the law of cause and effect. But no: the occurrence of an event makes it imperative to call for a cause. It is the fact that the event *has happened*, not that it has happened regularly that makes it necessary to ask for its cause.

(e.) Mill violates the principles of his own empirical philosophy and contradicts his doctrine of causation by appealing to what he calls a permanent element in nature. "There is a nature, a permanent element and also a changeable; the changes are always the effects of previous changes. The permanent existences so far as we know are not effects at all." Query: 1. If knowledge is limited by experience what do we know of a permanent in Nature?

2. If this permanent, which is not an effect, be "cause or con-cause of everything that takes place," how can it be true that every cause is also an effect?

(f.) It would be impossible, as Mr. Shute has shown, according to Mill's definition of cause, ever to discover a cause. For, according to this doctrine, the cause of a phenomenon is not a single antecedent and necessarily related phenomenon: but that phenomenon as conditioned by all the circumstances near and more remote which have effected it.

Mill's doctrine amounts to saying that the physical universe at any one moment is the effect of all physical antecedents for all past time. Clearly from this view of causation we can infer no first cause. If the only causes of phenomena be themselves phenomena demanding causes in explanation of them, then an uncaused cause is absurd.

2. Theory of pure physical causation. If the factors of the universe be matter and motion, then cause can only mean the phenomenal antecedents necessary to certain consequents. And we conclude (1) every physical phenomenon is necessarily determined by physical antecedents: (2) there has been an infinite regress of physical antecedents: (3) all so-called free actions have been physically determined. A first cause in the sense demanded by theism is impossible. Moreover the free action of our own wills is obliterated and our volitions take their place in a row of physical antecedents.

3. Theory of the persistence of Force. As taught by Spencer it is the doctrine that all forms of existence are the manifestations of a power at once omnipotent and incomprehensible. "In this consciousness of an omnipotent power we have that consciousness in which Religion dwells, and so we arrive at that point where Religion and Science coalesce" (Spencer). We agree with Diman in saying that the doctrine of a first cause has not been wiped out by the doctrine of force. If the idea of causation yielded

this and nothing more, that there is an incomprehensible but omnipotent power that is the ultimate cause of all phenomenon, we should use this as the basis of a theistic argument. But there are objections to this view of causation. It is half way between theism and materialism. If Force be an entity distinct from matter and its manifestations the difference between this theory and theism is that force is not invested with the attributes of Intelligence. The theory as thus understood is semi theistic and consistency will require it to advance to the full theistic position. If on the other hand, Force be not an entity but a term expressing rate or ratio of motion, work done, &c., the theory resolves itself into that of pure physical causation. This again is physical determinism, and to be complete, must include mind and will. If, however, volition be not capable of physical explanation, as it is not, then we have a large area of effects which cannot be explained by the doctrine of the persistence of Force. Physical causation in other words is not the only causation.

4. Accordingly we have the common doctrine of dual causation which recognizes will as a cause—a first cause, and physical phenomena as second causes. It is held by many that personal agency is the type of all causation: that we speak of physical causes because we impute to matter a power akin to that of which we are conscious when we effect change by the exercise of our wills. But whatever be the truth respecting the nature of physical causation the theistic argument based upon cause derives its force from our experience of personal agency. The ætiological argument is simply the Aristotelian argument for a first mover. From our experience of power and from our belief in regard to the inability of matter to originate motion, we are led to believe that however related to one another physical phenomena may be, there must behind them all be a will as the original cause of motion.

5. Volitional theory of causation. It is held by many that the only real cause in the world is a will. Whether this volitional theory of causation be accepted or not, and whether an infinite regress of physical antecedents be thinkable or not, it is certain that the mind naturally seeks for a case of real beginning. We are not satisfied with a cause that is also an effect. It is certain that the only thing in experience answering to this demand is our will. So that contemplat-

ing the world of phenomena—antecedents and consequents—we are left to accept an infinite regress of physical causes, or to believe that physical change is directly or more remotely related to the will.

The argument *a contingentia mundi* concerns phenomena. It does not concern itself with the question of substance or the eternity of matter. The non-eternity of matter may be argued on the ground of the law of parsimony (that is, theism being conceded, there is no need of believing in the eternity of matter), as following from the doctrine of the dissipation of energy, or on the ground of a dynamic theory of matter: but it is not necessary to know that atoms had a beginning in order to come to the theistic inference through the doctrine of causation. We consider next:

BASIS OF THEISTIC INFERENCE IN SPECIFIC PHENOMENA.

Certain phenomena, because they cannot be accounted for by antecedent physical phenomena, suggest, if they do not require, the hypothesis of the divine intelligence for their explanation. Existence of life and the human mind are examples of these. Arguments for divine existence based upon the human mind have been presented in two forms; by John Locke and Sir Wm. Hamilton. Locke's argument, given in Part I., criticised by Physicus, who says that we have no proof that only mind can produce mind; and moreover, that it is as inconceivable that mind should be the cause of matter as that matter should be the cause of mind. This, however, is easily said, and for reply, each must refer to his own consciousness.

Hamilton's argument is founded in the incommensurable character of the attributes of mind and matter. From mind in man he found the passage easy to mind in nature. Hamilton erred in discouraging all other theistic proof. But his argument is not without force, and it cannot be answered except by teaching physical determinism. In other words, unless materialism succeeds in making men skeptical about their own minds there will always be an open way from mind in man to the mind of God.

B. THE COSMOLOGICAL ARGUMENT.

Distinguish between the argument based on order and that based on final causes. All cases of finality are instances

of order, but all instances of order are not adaptations of means to ends. Neither the cosmological nor the teleological argument is affected by a mechanical explanation of the facts of the world. In cosmological argument we see order and infer a plan antecedently existing in an intelligent mind. In the teleological argument we see adaptation of means to ends and infer finality, and also infer mind as the cause of that finality. The cosmological argument, that is to say, the argument based upon order, proceeds upon the assumption that order is the product of mind. The order of the world is a great fact. Time, number, rate, ratio and volume, are all matters of most definite and precise nature, and the physical world is an exhibition on the grandest scale of mathematical relations. The fact of order is undeniable. Some explanation of the fact is demanded. Theism is the natural explanation. Those, however, who deny the theistic inference offer the following substitutes for it:

1. The theory of Chance. Suppose we were to concede the possibility that by a purely fortuitous concourse of atoms the cosmos might have resulted. How much would theism be damaged? We should say that the credulity of the atheist was amazing. "Imagine," says Venn, "some being not a creator, but a sort of demiurgus who has a quantity of materials put into his hand and he assigns them their collocations and lines of action blindly and at haphazard; what are the odds that such a world as we actually experience should have been brought about in this way?" His answer is that "all the paper which the world has hitherto produced would be used up before we got far on the way in writing them down."

2. The theory of law. The Duke of Argyll shows in his *Reign of Law* how we advance from the mere conception of order to the idea of force or power in explanation of the order. We are not satisfied to say that bodies move with a certain regularity—we seek an explanation of this regularity and embody it in a formula. Then we are not satisfied with the formula—but we impute the fact to a force which we call the Law of Gravitation. But however the word Law is used, it does not affect theism, for if it be not used in some transcendental way it means only the order of sequence. If it means more than order it is because it has been hypostatized and treated as an entity. So that the idea of law leaves us where we were before. We must be content to do

without an explanation of the world's order, or we must find an explanation in Theism. The world's order is proof of mind. "That which it requires thought and reason to understand must itself be thought and reason. That which mind alone can investigate or express must be itself mind." This is Baden Powell's way of putting the cosmological argument.

3. Theory of the persistence of force. A mechanical conception of the universe is in the highest degree theistic provided that mechanical conception does not include mind. The objection made by Physicus proceeds upon the assumption that mind has a physical genesis. The theory of the persistence of force, carried to its logical conclusions, reduces the universe to matter and motion. If mind in man be denied, the Divine mind, of course, will not be believed in. No proof of the Divine existence can survive belief in the human mind. The theory of the persistence of force when carried the length of materialistic monism, blots out the theistic argument as Physicus shows. It blots out belief by blotting out the basis of belief. But it blots out the possibility of rational belief in anything including the persistence of force.

C. TELEOLOGICAL ARGUMENT.

Commonly known as argument from final cause or design. By final cause is meant the end for which a thing or an event exists. Distinguished thus from efficient cause which always means the agency by which anything is brought about. Following Janet we consider the teleological argument by instituting two inquiries:

1. Is finality a law of nature?
2. What is the cause of this finality?

I. Is finality a law of Nature? Consider first, the nature of the process by which we are led to believe that there are ends in nature: Secondly, the specific proofs in support of finality; Thirdly, the objections to the doctrine of finality.

1. Nature of teleological argument. Porter holds (inclusively) that the idea of final cause is an intuition. Mill says that it is an inductive argument according to the method of agreement. The latter view probably correct. We are under no necessity to ask for the final cause as we are for the efficient cause of every phenomenon. In teleological reasoning we argue analogically. The argument

has two stages. In the first place we know from our experience that a certain ideal future to be brought about stands related to certain means necessary to the accomplishing of this result. A and B are related to each other as means and ends. Passing from our own consciousness to facts outside of consciousness we see phenomena related in a way that irresistibly suggests the relation of means and ends: we say B was the final cause of A. The first stage in the argument ends in the realization of finality as a law of nature. The phenomena of the world look *as if* they were respectively means and ends. The next question is as to the cause of the finality. Again we revert to our experience and since the only finality of which we have any knowledge is that of a purposing mind—in other words, since finality implies intentionality in our conscious experience the inference from finality to intentionality is rational if not necessary.

2. Specific evidence of finality. The proof of finality consists in the cumulative force of a great multitude of *as ifs*. It looks *as if* the wide domain of nature were a great system of ideals, as if striving toward an end were the great characteristic of nature. To prove finality we begin with the purposive action of which we are ourselves conscious. Then we see actions of our fellow men which seem to be dictated by purpose and directed to attain an end. Descending a step, the actions of the lower animals irresistibly impress us as purposive. Lower still we come to a point where the action as definitely suggests adaptation though we do not credit the animal with intention. Analogy thus suggests that action with reference to results whether consciously or unconsciously is every where manifest throughout animal life. We turn then to the relation of organ to function; the relation of the eye to vision. We find that there is a close and apparently premeditated relation between organ and organism, organism and environment. We argue: These adaptations are not accidents. They are intentional. They bespeak purpose and designing mind. The same teleological trend of things is manifest in the world. Things in the world sustain a relation of lower and higher. Finality in nature is proved by showing that there is the closest analogy between the relation of part and part, and part and whole, in the organic world, that there is between means and ends in the sphere of our purposive action.

3. Objections to the doctrine of final causes. These fall under three classes.

1. Irrelevant objections :

(a.) Bacon's often quoted objection does not apply to final cause as a fact, but to the search for final cause as a scientific method. All that Bacon says may be conceded.

(b.) So of Des Cartes' objection. He says we are ignorant of ends. So we are. And if we were pretending to know the final cause of every event the objection would be valid.

(c.) Irrelevant, also, the objection that the doctrine of final cause assumes that man is the final cause of creation. It is surely not necessary to hold that every thing was made for man, because man's eye was made for seeing.

(d.) Nor can we get rid of final cause, because some have abused it. Some have treated every possible use of an organ as an intended use, and in this way have heaped ridicule upon teleology.

2. Biological objections.

It is said that the doctrine of final cause is hard to reconcile with the rudimentary and useless organs to be found in animals. To this objection it is replied :

1. It is not affirmed that *every* detail of organization was meant to serve a useful purpose. 2. We do not know that an organ has no uses because we do not see its uses. 3. Obvious finality in a multitude of cases is not set aside by apparent lack of finality in other cases. 4. These rudimentary organs are explainable without denying teleology ; and by some are so explained so as to give emphasis to the teleological idea.

3. Objections urged by the anti-teleological evolutionists.

Whether evolution be true is not the question. If true, is it contradictory to teleology ? Can it dispense with teleology ?

Janet and others hold that evolution, in the first place, does not contradict teleology. The process of evolution, conceding the truth of the hypothesis, is only a mode of the Divine procedure. That is to say the order, the adaptations, the harmonies of the world are here and are manifest, and they suggest God, whatever the process may have been by which they have been brought about. But two questions are to be distinguished. It is one thing to say that the doctrine of evolution tolerates theism, and another thing to say that it gives support to theism. If belief in God can be arrived

at through other channels, undoubtedly it is possible to say, and it is the correct thing to say, that evolution is only the mode of His working.

But the more important question is, whether evolution, in itself considered, is or is not antagonistic to teleology. This question has been specifically raised in regard to Darwin's doctrine of the *Origin of Species*. Upon this subject two things are to be said :

(a.) That the unmodified Darwinian doctrine of tendency to indefinite variation in all directions as the foundation of species ends in giving us a chance world, so far as biology is concerned. It is anti-teleological, therefore.

(b.) That if variation be not in all directions ; if there has been a law of variation ; a law of selection manifest ; if it is in accordance with some inner law of development that the present system of ordered life has grown up, there is a teleological principle evidently at work in nature. This view is held by many, and this is what Janet means when he affirms that the doctrine of evolution cannot dispense with teleology.

II. What is the *Explanation of the Finality in Nature*.

To this question four answers have been given : 1. Subjective finality. 2. Immanent finality. 3. Unconscious finality. 4. Intentional finality.

1. Subjective finality. This is Kant's doctrine which Janet interprets to mean, that while finality is a necessary hypothesis given the conformation of the human mind, nothing warrants us to suppose that this hypothesis has an objective foundation in reality. This is simply the doctrine of relativity. Upon this we remark :

(a.) If we were under the necessity of seeing finality in every thing, then subjective finality would be the best guarantee of objective finality. It would be an *a priori* truth.

(b.) But there is no such subjective necessity. And since we see finality in some things and not in others, there must be some objective ground for this distinction.

2. Immanent finality. The Hegelian doctrine affirms finality, but credits it to the activity of nature and denies a personal God. Kant paved the way for it by noticing two important points of distinction : First. That works of art and those of nature differ in this respect, that in the former

the agent stands outside of his work; while in nature it is different. Nature has a formative, reparative and reproductive power which distinguishes her works from those of human art. Secondly. Kant made the distinction between extrinsic and intrinsic ends. It is by emphasising extrinsic ends that teleology has fallen into disrepute. An organism may serve some external and extrinsic purpose; but it is itself the realisation of an end in exhibiting a certain type of organic existence. An ideal has been realised in the organism, whatever external end it may afterwards serve. Hegel emphasised intrinsic, or immanent, as opposed to extrinsic finality. Upon this subject, we remark:

(a.) The Hegelian doctrine is an unequivocal concession in favor of the teleological argument.

(b.) We must distinguish between finality and the cause of finality. Hegel agrees with the Theist in affirming the fact. He differs with him in his explanation of it. There is nothing in immanent finality to interfere with legitimate teleology. Theism is not compromised by immanence.

(c.) Though the distinction between external and internal ends be a valid one, it is impossible always to separate one from the other. Our bodily organization is a system consisting of the adaptation of part to part. The eye is a system. The several parts of the body are systems. Each system realises its end as being a system. But the whole body realises its end as a system only by the coördination and adaptation of systems to each other.

(d.) Hegel affirms that the finality of the world is not conscious and free, but only the activity of nature. This, however, is not argument.

3. Unconscious finality. This is the doctrine of Schopenhauer and Hartmann, and differs little from that of Hegel. It admits the finality of nature; affirms intelligence as accounting for that finality, but maintain that this is an unconscious intelligence. This theory protests against an anthropomorphic conception of God, and gives us a zoömorphy conception of nature.

4. Intentional finality. If it is true that finality is stamped upon nature, the question is whether it is more rational to say that this finality is the product of a blindly operating nature, or that it is the result of intelligent foresight and intention. By so much as the latter is more rational, by that much is theism more worthy of our consideration than the

substitutes for it that have been under consideration. Theism is that theory of the universe that explains the adaptation of means to ends in the universe by the doctrine of intentional finality.

DIVISION II. ARGUMENT BASED ON CONSCIENCE.

The word conscience stands for both the ethical and the religious side of man's nature. Accordingly the theistic proofs suggested by the word may be considered under two heads.

A. THE ETHICAL ARGUMENT.

Prof. Flint does not think that the moral argument is concerned with the questions now under discussion regarding the genesis of conscience. His position seems to be that we must choose between theism and absolute skepticism. If conscience tells the truth there is moral obligation and a moral governor; if conscience does not tell the truth authoritative morality is at an end. Professor Flint is probably wrong in supposing that this theistic discussion can ignore current debate on Ethical questions.

The great topics of Ethical study are: 1. Duty; 2. The Good; 3. Virtue. (*Janet. Moral Science.*)

I. ETHICAL ARGUMENT BASED ON IDEA OF DUTY.

The two ideas under duty are *ought* and *right*. If these ideas are ultimate, the theistic inference is natural. It is held by some that they are not ultimate. Thus:

1. Some, as Schopenhauer, say there is no legitimate place in ethics for the word duty. It is claimed that we may describe men as they are, and classify them as kind or cruel, but that the word ought has no meaning.

2. The ideas ought and right are held to be derived from Law (Hobbes, Bain). Conscience is an imitation in the individual life of the social forces without. A human government is a system of commands and penalties. Moral law is derived from it. Ought means the expedient. A feeling that I ought not, is only "a strong sense of avoidance"—a dread of penalty. No theistic inference from Idea of Duty, if this be correct view.

3. The Utilitarian theory. (Bentham, Mill.) Egoistic Hedonism makes that conduct right which makes me happy.

Universalistic Hedonism considers the greatest happiness of the greatest number. To Egoistic Hedonist you say, "Conduct can never be obligatory. It must always be in terms of pleasure." But to Universalistic Hedonist you say, "Why am I bound to seek the greatest happiness of the greatest number." He postulates obligation in the Utilitarian maxim. But he does not explain it. Explained it must be, however, if intuitive morality is to be successfully attacked.

Utilitarianism has to settle first whether the "greatest happiness" formula is a generalization expressing an altruistic instinct or a generalization expressing an altruistic duty. If the former, it ignores the idea of oughtness; if the latter, it postulates it. In neither case does it explain it.

4. The Ethics of evolution. According to this theory, morality is simply the conduct necessary to the continued existence of society. It may be asked, however, first: how it happens that the idea of obligation has been evolved in connection with the evolution of a morality, which is only one of expediency. Second: what is to be said to the man who is told not to do wrong because doing wrong will damage social tissue, if he says that he does not care anything about social tissue? Evolution ethics cannot be obligatory; but evolutionists cannot get rid of the fact that the idea of obligation is here.

The word ought is a stumbling-block in the way of all empirical thinkers. We grant that if ought could be reduced to lower terms, it would be hard to base a theistic argument upon it. But the attempt so to reduce it has hitherto proved unsuccessful. The same may be said for the word right. Oughtness and Rightness are the two irreducible words concerned in the idea of duty. To what do they point?

1. Some stop with the consciousness of obligation, and see no theistic implications in it. They recognize the categorical imperative as a psychological fact, without attempting any metaphysical inferences.

2. Some say that Right means conformity to the fitness of things.

3. Some hold that there is a principle of right to which God and all moral things are coördinately related.

4. Others, again, say that morality depends upon the Divine will.

5. We believe that the idea of oughtness and rightness both witness to the Divine existence.

Assuming that God exists as a moral governor, these ideas would be the natural correlatives of that truth. The sense of oughtness would be the natural correlative of man's relation to God as a moral governor, and the sense of rightness the natural correlative to God as the norm and model of his moral existence.

II. ETHICAL ARGUMENT BASED UPON THE IDEA OF THE GOOD.

By the Good is meant the Desirable. What is the relation of Good to Duty?

a. Does Duty supersede the Good? Is it not possible to have a law of duty defining conduct and also an unrealized ideal inspiring it? Duty, as a matter of experience, does not supersede Good.

b. Is the Good subordinated to Duty? Can we say the desirable is doing Right? Though Duty be regardless of consequences, consequences enter largely into the motives of life. There is in life an aspiration after the ideal as well as conformity to law.

c. Can the Dutiful be subordinated to the Good? Is obligation conditioned by consequences? Can we say that we ought to do right because doing Right makes for our highest happiness? No. This resolves obligation into expediency. This substantially is Janet's system of "rational Eudemonism."

Duty and Good are coördinate. Both have place. What then is the Good? What is the Desirable? Is it wealth, power, fame, luxury? In short is it pleasure? Suppose with Descartes and others, we say it is the perfection of our being and its accompanying happiness, then there is an ideal that we desire to realize? There is an ideal Good. What are we to infer?

The Pessimist will say that this is the misery of human nature that it sighs after unrealizable ideals.

But if we are not pessimists we shall regard the irresistible idea of the Good as prophetic of its realization. This can only be if we are immortal. Immortality therefore, says Kant, is a postulate of our moral nature. This can only be through the agency of a purposing and all-controlling Being who shapes all ends. God, says Kant, is the postulate of our moral nature.

It is hard to separate the thought of an ideal Good as the measure of our perfection from that of an Absolute Good as of a being who realizes in himself all perfection. See Janet: *Moral Science*. Harris: *Philosophical Basis of Theism*.

Again: The idea of Duty regardless of consequences and the idea of the Good concerned altogether with consequences are both factors in our moral life. They might be in conflict. Suppose the felicific conduct were the wrong conduct. Suppose doing right always made us miserable. How does it happen that duty and the good are in such complete accord? We get happiness by doing right, yet we are not to do right for the sake of happiness. Theism will account for this harmony. We do not know how otherwise it can be accounted for. If God proposes to bring about the blessed perfection of the individual it is not strange that what with Him is an end should be foreshadowed in man as the good. And if this perfection is to be brought about through performance of right conduct it is not strange there should be this harmony between Duty and Good.

III. ETHICAL ARGUMENT BASED ON IDEA OF VIRTUE.

Duty says what we ought to do. The Good what we desire to become. Virtue is the realization of Duty in character. Under the word Virtue we have not the bare category Right, but the category filled with content. We say this or that is right. How has this category of Right been filled? How, for example, do we know that truth telling is right? Is it by Intuition, Revelation or Evolution? If through the first or second the theistic inference will not be doubted. Suppose it is by the third. Then how does it happen that the same process of evolution which has named as virtues the lines of conduct most promotive of social well-being has also generated the feeling that well-being is not the reason for performing the conduct. How does it happen that evolution has singled out certain felicific conduct as virtue and has also generated the maxim of obligation which tells us to do duty without regard to happiness. How does it happen that the natural history of virtue can be written under the hypothetical imperative: "This is what you must do *if* you wish to be happy"; while the maxim of virtue is the categorical imperative: "Do this, come what may."

There are two ways in which ethic of evolution may be regarded. On the one hand, if *oughtness and rightness* be

solved into simpler constituents, you have no ethical atom in either of these words, and can build no theistic argument on them.

On the other hand, if society has been gradually moving from the simple to the more complex, and has developed these ideas of duty and good, fundamentally distinct, yet so harmonious, it is not possible to account for the development of these ideas, their harmony and their union in virtue, without resorting to a teleological explanation—in short, without presupposing God. The ethic of evolution does not destroy, but it changes the form of the moral argument.

B. THE RELIGIOUS ARGUMENT.

Under this would properly be discussed: 1. The psychology of religion. 2. The metaphysical inferences. It would appear that religion is not exclusively a matter of intellect, feeling or life, but the synthesis of all. And the inference to a being the objective counterpart of the universal religious tendency would be the outcome of the common argument *E consensu gentium*.

DIVISION III. ARGUMENT BASED ON THE IDEA OF THE INFINITE.

Distinguish between (1) the idea of the infinite, and (2) the theistic significance of the idea.

1. The idea. Dr. McCosh puts it among the intuitions. Locke and empirical philosophers generally account for it by exercise of imagination in connection with experience of the finite. But whatever the conditions under which the idea emerges as a fact of consciousness, it complies with the canons of intuitionism. The idea is not limited in application to time and space. We cannot conceive of any degree of knowledge as exhausting the knowable. We speak of infinite truth, holiness, justice. So used, the word infinite does not differ much from the perfect or the absolute. We cannot realise dependent, finite, contingent existence without thinking of infinite, perfect, absolute existence. We cannot conceive the infinite in the sense of making a mental image of it. On the other hand and in another sense, we cannot help conceiving of it.

2. ITS THEISTIC SIGNIFICANCE.

1. Schelling taught that the infinite or absolute is immediately known. This view was repeated by Sir William Hamilton, who showed that according to the definitions of the words absolute and infinite, the infinite cannot know and cannot be known; cannot, because that a knowing absolute and a known absolute, is no absolute at all.

2. Hamilton's doctrine of Nescience. See Dr. Hodge's chapter, *Can God be Known?* Hamilton tries to show that we can have no knowledge of God; that we must take our choice between inconceivables, with the assurance that these inconceivables being contradictory propositions, one or the other must be true; and having made it easy for us by his law of the conditioned to believe the inconceivable, he tried to make up for our lack of knowledge by logical vindication of our faith. Mansel followed in his *Limits of Religious Thought*, designed to be a new apologetic, and intended to show that the difficulties of theology are only those of all thought, that since we must believe the inconceivable in philosophy, we may believe the inconceivable in theology. The most popular application of the Hamiltonian philosophy is not found in Mansel's apologetic, but in Spencer's agnosticism.

3. Dr. Calderwood holds that we have an intuitive knowledge of an infinite personal God. He cannot be said to have succeeded. Men do not have the same sort of intuitive belief in an infinite God that they do in regard to time and space, or there would be no atheists.

4. We do not immediately know the Infinite. Nor is it true that we cannot think of the Infinite except under contradictory attributes. Nor do we have an intuitive and necessary belief in the objective existence of an infinite Being. Nevertheless the idea of the infinite is an important factor in theistic inference. We have this idea. It emerges in connection with every experience of what is finite and relative. It is involved in every degree of empirical excellence, as the norm or standard of excellence. We cannot think of Right or Good without thinking of an absolute norm or standard. The infinite or absolute is another word for the ideal. What interpretation shall we put upon this ideal? The question is not how we get it, but what it means. We believe that it is a strong confirmation of

the theistic view of the world, partly because of the large place it holds in the human mind and partly too because of the inevitable impression into which we fall if we conclude there is no objective norm, no absolute standard by which all upward growth is measured, by which all relative truth and goodness is judged.



MINUTES

—OF THE—

Stated Fall and Winter Meetings

—OF THE—

Cleveland Presbytery

—HELD AT—

IMMANUEL PRESBYTERIAN CHURCH

Cleveland

September 21st, 1920

CENTRAL Y. M. C. A.

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December 14th, 1920

Fall Meeting of Presbytery

The Presbytery of Cleveland held its Stated Fall Meeting Tuesday, Sept. 21st, 1920, convening in the Immanuel Presbyterian Church, at 9:00 A. M.

Devotional exercises were conducted by Rev. R. R. Marquis, D. D., after which Rev. Clarence S. Gee, Moderator, constituted Presbytery with prayer.

ROLL

Ministers present—David E. Platter, Henry Farwell, James D. Williamson, D. D., Paul F. Sutphen, D. D., Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., Lee H. Richardson, William F. Thomas, Wilber C. Mickey, D. D., Louis F. Ruf, Chas. L. Zorbaugh, D. D., Alva A. Loomis, Edward C. Young, Alfred J. Wright, Alexander McGaffin, D. D., Edward R. Wright, Peter E. Monnet, John J. Graham, Elmer W. Blew, William L. Swan, D. D., James B. Ely, D. D., Frederick G. Behner, Frank T. Barry, Julius Kish, Clarence S. Gee, Rollin R. Marquis, D. D., L. S. Fulmer, D. D., Adelbert P. Higley, D. D., Perry W. Sinks, S. T. D., H. A. L. King, Arthur H. Limouze, Harry H. Bergen, Joel B. Hayden, Newton Donaldson, D. D., Chas. A. Hunter, W. F. Dickens Lewis, D. D., Geo. A. Mackintosh, D. D., A. K. Duff, C. Lee Jefferson, D. D., Francisco De Simone, G. W. Applegate, Harvey E. Holt, Howard D. Borley, John A. Vinton, S. T. D., William H. Huber, William J. H. Boetcher, Basil R. King.

Ministers excused—J. Nesbit Wilson, Thomas G. Pearce, D. D., Chalmers F. Carson, Chas. H. McDonald, D. D., William J. Hutchins, Elliot Field, D. D., Matthan M. Marshall, Herbert C. Hinds, Ph. D., Geo. C. Gerlach, Ozro R. Newcomb, Clinton F. Criswell, Prof. Howell M. Haydn, Chas. T. Shaw.

Ministers absent—Chas. E. Barnes, Matthew H. Bradley, Winfield E. Hill, John D. Jones, Houston W. Lowry, D. D., Mattoon M. Curtis, Ph. D., Thomas S. McWilliams, D. D., Finley F. Kennedy, Vernon C. Harrington, Geo. A. Lawrence, Duncan O.

Mackay, Starr Cadwallader, James A. Barnes, John S. Hamilton, Edward S. Claffin, Louis P. McCulloch, Joseph J. Weber, Henry L. Geddes, Gaetan A. Lizzi, Frank Tomich, W. K. C. Thomson, George Carmichael, Edgar C. Short, Elwood Erickson, William S. Morley, Sc. D., William H. Willits, W. W. Todd, Arthur M. Campbell, J. Grant Walter, David T. Neeley, Robert I. Platter, Malcolm A. Mattheson.

Churches represented—Second, William O. McClure; Willoughby, G. W. Clark; N. Springfield, C. E. Woolf; Lorain, George Reese, Wickliffe, C. D. Richards; Miles Park, Scovill B. Pearse; St. Mark's, H. M. Scott; Ashtabula First, John Sills; Windermere, Levi Golden; Bethany, David Blair; Westminster, David McGregor, Jr.; Lakewood, Chas. Hollman; Euclid Avenue, H. R. P. Hamilton; Boulevard, A. C. Eckert; Beckwith Memorial, G. E. Morgan; Seville, M. Dannley; Orwell, L. A. Bingham; Akron Firestone, Clyde Finney; Akron Central, H. L. Berry; Ashtabula East Side, John L. Jeffords.

Churches not represented—Rome, New Lyme, Kingsville, First, Immanuel, Phillips Avenue, East Cleveland, Cleveland Heights, North Kingsville, Barberton, Bolton Avenue, Parma, Mayflower, Maple Heights, Calvary, Akron First, Woodland Avenue, South, Fairmount, Glenville, North, Hungarian, Rittman, Linndale, Bay Village, Northfield, Solon, Harris Memorial, Independence, Prospect Street.

MINUTES

Printed minutes of Spring meeting were approved.

COMMITTEE ON ARRANGEMENTS

Rev. Elmer W. Blew reported for Committee on Arrangements fixing the hour for dinner. Adopted.

FOREIGN MISSION REPORT

Rev. W. F. Dickens Lewis, D. D., reported for Committee on Foreign Missions. Received and following recommendations were adopted:

1. That every church make an offering.
2. That every non-contributing church be visited by a foreign missionary, or by a member of the committee.
3. That churches and Sunday Schools be urged to under-

take the support of a station or missionary in whole or in part.

4. The formation of Mission Study Classes in churches and Sunday Schools.

5. That the per capita rate of \$1.30 be fixed as standard of Presbytery.

6. That Presbytery make an allowance for its Foreign Missions Committee to liquidate expenses of correspondence and travel.

7. That the splendid work of the Women's Societies within the bounds of Presbytery be commended.

LORD'S DAY ALLIANCE

Rev. Alexander Vinton, S. T. D., was granted ten minutes to present the cause of the Lord's Day Alliance.

MERGER OF SECOND AND EUCLID AVENUE CHURCHES

Rev. Paul F. Sutphen, D. D., presented the request of the Second Presbyterian and the Euclid Avenue Presbyterian Churches for the merging of the two congregations, the new body to be known as the Church of the Covenant. Mr. Harold G. Clarke, Secretary of the Commission of the Second Church, reported the various actions of the Commission and of the Congregational Meetings; also similar actions taken by the Euclid Avenue Church Society were reported by Rev. James D. Williamson, D. D. After remarks by Rev. Alexander McGaffin, D. D., pastor of the Euclid Avenue Church, and by Rev. Arthur C. Ludlow, D. D., the following resolution was adopted:

"Whereas the Second Presbyterian Society and the Euclid Avenue Presbyterian Church have petitioned the Presbytery of Cleveland to unite the two congregations into a new Church to be named the Church of the Covenant;

"Be it resolved that Presbytery grant this request and take such steps as may be necessary to consummate the union and enroll the new Church on the records of Presbytery."

At the same time the documents certifying the actions taken by both churches were ordered placed on file, their items having been approved.

RECESS

Presbytery took recess for dinner which was bountifully provided by the ladies of Immanuel Church. After dinner the Moderator introduced the brethren who had recently been received into Presbytery, and a vote of thanks was extended to the church officers and ladies for their hospitality.

AFTERNOON SESSION

Presbytery resumed business at 1:30 o'clock after prayer by the Moderator.

MINISTERIAL RELIEF

Rev. David E. Platter reported for the Committee on Ministerial Relief, recommending that Rev. Chalmers F. Carson be placed upon the Honorably Retired list. Adopted.

DISSOLUTION OF ORWELL PASTORATE

Elder L. A. Bingham reported the request of Rev. W. K. C. Thomson for the dissolution of the pastoral relations existing between the Orwell Church and himself; also the action of the congregation in joining reluctantly with the pastor's request, he having accepted a call to a church in New Brunswick Presbytery. The request was granted. Rev. H. A. L. King was appointed to moderate the session and to preach and declare the pulpit vacant Sept. 26th. The church was granted power to supply its pulpit, and Rev. W. K. C. Thomson was granted a letter to the Presbytery of New Brunswick.

PETITION OF GRACE CHAPEL

Rev. Lee H. Richardson presented a petition bearing eighty-eight names of persons desiring the organization of Grace Chapel congregation, which has been under the fostering care of the Lakewood Presbyterian Church, into a church. Elder Chas. Hollman of the Lakewood Church reported the approval of that church and a committee was ordered appointed to effect the church organization, if the way proved clear.

REV. ORIN N. BELDEN RECEIVED

Committee on Bills and Overtures reported in order a letter transferring Rev. Orin N. Belden from the Zanesville to the

Cleveland Presbytery. He was received and his name enrolled. A call was also reported in order from the East Side Presbyterian Church of Ashtabula for the pastoral services of Rev. Orin N. Belden. It was placed in the hands of the brother, who accepted the same, and the pastor-elect and elder from the church were appointed a Committee on Installation.

The following order was reported and adopted: Time, Oct. 6th, at 7:30 o'clock. Rev. W. S. Morley to preside; Rev. Howard D. Borley to preach the sermon; Rev. Malcolm A. Matheson to charge the pastor; Rev. Perry W. Sinks, S. T. D., to charge the people.

REV. MAHLON H. WOOLF RECEIVED

Committee on Bills and Overtures reported a letter dismissing Rev. Mahlon H. Woolf from the Presbytery of Steubenville to that of Cleveland. He was received and his name enrolled. A call from the Seville Church for the pastoral services of Rev. Mahlon H. Woolf was found in order and placed in the hands of the brother, who accepted the same. Pastor-elect and elder were appointed a Committee on Installation. The report was adopted as follows:

Time, Tuesday, Oct. 5th, 1920, at 7:30 o'clock. Moderator, Rev. Clarence S. Gee to preside and propound constitutional questions; Rev. Harry H. Bergen to preach the sermon; Rev. R. I. Platter to charge the people; Rev. Chas. A. Hunter to charge the pastor.

REV. STEWART M. ROBINSON ENROLLED

Stated Clerk having received the letter dismissing Rev. Stewart M. Robinson from the Presbytery of Philadelphia reported that he had enrolled the brother's name, according to previous order of Presbytery.

CHURCHES AT PIERPONT, O.

A communication was read from two churches at Pierpont, O., in Ashtabula Co., seeking admission into Cleveland Presbytery. A committee was appointed consisting of the Moderator, Rev. Howard D. Borley and Superintendent Zorbaugh to examine into the case and report to Presbytery.

OVERTURES

Overtures from the General Assembly were postponed for consideration at the Winter Meeting of Presbytery.

REV. FRANK H. FERRIS

Rev. Frank H. Ferris, pastor-elect of the First Church of East Cleveland, was granted the privilege of laboring within the bounds of Presbytery, until his letter of dismission can be secured.

COMMITTEE ON EXAMINATION

Rev. Andrew B. Meldrum, D. D., reported for the Committee on Examination of Candidates, recommending that Presbytery approve the requests of Licentiate John W. Mulder and Licentiate F. W. Pace for ordination. The request was adopted.

Upon recommendation Rev. H. M. Scott, a Licentiate of the Baptist Church, was received as a Licentiate, under care of Presbytery.

TREASURER'S REPORT

Rev. Arthur C. Ludlow, D. D., reported as Treasurer of Presbytery. Report having been audited by a committee, composed of Rev. R. R. Marquis, D. D., and Elder Clyde Finney, was approved. Presbytery committed to the Executive Commission the fixing of the General Assembly assessment for next Spring.

GRACE CHURCH COMMITTEE

The Moderator and Rev. Lee H. Richardson were appointed a committee to nominate the committee to form Grace Church.

DELEGATES TO SYNOD

Rev. Chas. A. Hunter reported for Committee Nominating Delegates to the Synod, which will meet at Greenfield, O., and the following were elected to serve:

Ministers—Wilber C. Mickey, D. D., James B. Ely, D. D., William P. Thomas, Louis F. Ruf, Arthur C. Ludlow, D. D., William F. Dickens-Lewis, D. D., Arthur H. Limouze, Frederick H. Behner, William H. Huber, Ozro R. Newcomb, Rollin R. Marquis, D. D., John W. Mulder, Elliot Field, D. D., Charles A. Hunter, William L. Swan, D. D.

Elders—John S. Sill, E. E. McKowan, Scovill B. Pearse, D. H. McGregor, J. W. Grinder, O. V. Hamlin, R. J. Beattie, Levi Golden, Floyd Warner.

ACTION ON CHURCH MERGER

The following additional action was taken, in regard to the merging of the Second and the Euclid Avenue Presbyterian Churches:

"Whereas, the unanimous request of the Second Presbyterian Church and of the Euclid Avenue Presbyterian Church, that they be permitted to merge into a new church, to be called the Church of the Covenant, has been presented to us, the Presbytery of Cleveland hereby dissolves the Second Presbyterian and Euclid Avenue Presbyterian Churches, to take effect when the said Church of the Covenant is constituted, and we further appoint the Moderator, Rev. Louis F. Ruf and Elder Henry Taylor as a Commission to direct the organization of the said Church of the Covenant."

EVANGELISTIC COMMITTEE

Rev. Louis F. Ruf reported for the Evangelistic Committee. Report was received.

NOTICE OF CHANGE

Rev. Arthur C. Ludlow, D. D., gave notice of a proposed change in the rule of Presbytery, making the Fall Meeting the time for the Treasurer's report, substituting the Winter Meeting for the Fall Meeting, so that the fixing of assessment for the Spring may come after the meeting of Synod.

REPORT ON EDUCATION

The report of the Committee on Education was postponed to the Winter Meeting of Presbytery, at the request of the Chairman, Rev. Elliott Field, D. D.

REORGANIZATION OF PRESBYTERY

The following committee was appointed to prepare a plan of reorganization of Presbytery, to report at the next meeting: Rev. Arthur H. Limouze, Rev. Louis F. Ruf, Rev. Adelbert P. Higley, D. D., Rev. William L. Swan, D. D., and Rev. Howard D. Borley.

REQUEST OF SOLON CHURCH

The request of the Solon Church for the supply service of Mr. Mulder for one year was granted.

ADJOURNED MEETING

It was decided that when Presbytery adjourn it be to meet at the Solon Church, Sept. 27th, at 5:30 o'clock.

ORDINATION SERVICE

The following arrangement was made for the service of ordination at Solon, in the case of Licentiate John W. Mulder; Time, Sept. 27th, 1920. Moderator, Rev. Clarence S. Gee to preside and propound constitutional questions; Rev. W. A. Hawley to preach the sermon; Rev. Harry H. Bergen to charge the candidate; Rev. Chas. L. Zorbaugh, D. D., ordination prayer.

AKRON INSTALLATION

The installation of Rev. W. H. Huber over the First Church of Akron was reported to have been carried out, according to the orders of Presbytery.

GRACE CHURCH COMMITTEE

The following were appointed to serve, as the committee to organize a church at Grace Chapel: Rev. Clarence S. Gee, Rev. Andrew B. Meldrum, D. D., Rev. Alfred J. Wright, Rev. Chas. L. Zorbaugh, D. D., Rev. Arthur H. Limouze, Rev. Wilber C. Mickey, D. D., and Elders Hollman, Henderson, Wheeler and Rappich.

NEXT PLACE OF MEETING

Committee on Next Place of Meeting made no report, no invitations having been received.

MINUTES

Minutes were read and the roll was called.

ADJOURNMENT

After prayer by Dr. Marquis, Presbytery adjourned to meet at Solon, Sept. 27th, 1920.

Rev. Clarence S. Gee, Moderator.

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Assistant Clerk.

Rev. Geo. A. Mackintosh, D. D., Assistant Clerk.

Adjourned Meeting

Cleveland Presbytery met in the Solon Church, according to adjournment of Presbytery, Sept. 27th, 1920, at 5:30 o'clock.

Moderator, Rev. Clarence S. Gee, presided and opened the meeting with prayer.

ROLL

Ministers present—Clarence S. Gee, Arthur C. Ludlow, D. D., Chas. L. Zorbaugh, D. D., Harry H. Bergen.

Elders present—R. K. McKenzie, South Church and Simon Orchard, Solon Church.

CORRESPONDING MEMBER

Rev. George Raines, a member of the East Ohio Conference of the M. E. Church, and Rev. William A. Hawley, a member of the Canadian Methodist Church, were invited to sit as corresponding members.

Presbytery having met to ordain Licentiate John W. Mulder, the following order of exercises were conducted at the evening hour: Rev. Clarence S. Gee, Moderator, presiding and propounding constitutional questions; Rev. William Ashley Hawley preached the sermon; Rev. Chas. L. Zorbaugh, D. D., offered prayer of ordination; while Rev. Harry H. Bergen delivered the charge to the candidate.

MINUTES

After the minutes were read, Presbytery adjourned to meet at Grace Chapel, Oct. 3rd, 1920, at 3:00 o'clock.

Rev. Clarence S. Gee, Moderator.

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Winter Meeting

The Winter Meeting of Cleveland Presbytery was held at the Central Y. M. C. A., Tuesday, Dec. 14, 1920. Moderator, Rev. Clarence S. Gee, conducted devotional exercises; while Rev. Malcolm A. Matheson constituted Presbytery with prayer.

ROLL

Ministers present—J. Nesbit Wilson, David E. Platter, Henry Farwell, H. A. L. King, William L. Swan, D. D., Andrew B. Meldrum, D. D., Rollin R. Marquis, D. D., Herbert C. Hinds, Ph. D., Arthur C. Ludlow, D. D., Geo. A. Mackintosh, D. D., Lee H. Richardson, Chas. L. Jefferson, D. D., James H. Ely, D. D., Louis F. Ruf, William P. Thomas, Wilber C. Mickey, D. D., Basil R. King, Chas. L. Zorbaugh, D. D., W. F. Dickens Lewis, D. D., Edward C. Young, Alexander McGaffin, D. D., Chas. A. Hunter, Ozro R. Newcomb, J. Grant Walter, Adelbert P. Higley, D. D., Peter E. Monnet, Geo. A. Applegate, Harry H. Bergen, William H. Huber, Frederick G. Behner, Harvey E. Holt, Clarence S. Gee, Julius Kish, Francisco De Simone, Clinton F. Criswell, Malcolm A. Matheson, Ph. D., Stewart M. Robinson, John W. Mulder, Frederick W. Pace, Mahlon H. Woolf.

Ministers absent—David E. Platter, Chas. E. Barnes, Matthew H. Bradley, Winfield E. Hill, James D. Williamson, D. D., John J. Graham, John D. Jones, Thomas G. Pearce, D. D., Paul F. Sutphen, D. D., Houston W. Lowry, D. D., Albert K. Duff, Perry W. Sinks, S. T. D., Chalmers F. Carson, Mattoon M. Curtis, Ph. D., Matthan M. Marshall, Newton Donaldson, D. D., Geo. C. Gerlach, Thomas S. McWilliams, D. D., Chas. H. McDonald, D. D., L. S. Fulmer, D. D., Finley F. Kennedy, Vernon C. Harrington, Geo. A. Lawrence, Duncan O. Mackay, Alva A. Loomis, Starr Cadwallader, William J. Hutchins, James A. Barnes, J. Alexander Vinton, S. T. D., William S. Morley, Sc. D., Alfred J. Wright, John S. Hamilton, Edward R. Wright, Elliot Field, D. D., Edward S. Claffin, Howard D. Borley, David T. Neely, George Carmichael, Chas. T. Shaw, Frank T. Barry, Louis P. McCulloch, Robert I. Platter, William J. H. Boetcher, Frank Tomich, Elmer W. Blew, Joseph J. Weber, Elwood Erickson, Arthur H. Limouze, William W. Todd, Howell M. Haydn, Henry L. Geddes, Joel B. Hayden, Edgar C. Short, William H. Willits, Arthur M. Campbell, Gaetano Lizzi, Orin N. Belden.

Churches represented—Willoughby, C. D. Richards; Wickliffe, Claude G. Richards; Bethany, David Blair; Westminster, David H. McGregor; Orwell, A. D. Peck; North, Adam Stein; Prospect Street, John J. Watson; Seville, William Hulturt; Firestone Park, L. A. Conley; Grace Church, W. R. Nelson.

Churches not represented—Rome, New Lyme, Church of Covenant, N. Springfield, Kingsville, Lorain, First, Miles Park, St. Mark's, Akron Central, Windermere, Phillips Avenue, East Cleveland, Cleveland Heights, Harris Memorial, Lakewood, Barberton, Bolton Avenue, Ashtabula First, Parma, Boulevard, Maple Heights, Mayflower, Calvary, Rittman, Immanuel, South, Akron First, Fairmount, Glenville, Woodland Avenue, Hungarian, Linndale, Northfield, Solon, N. Kingsville, Bay Village, Ashtabula East Side, Independence.

MINUTES

Minutes of Fall Meeting were read and approved; also of Adjourned Meetings.

ADJOURNED MEETING CLEVELAND PRESBYTERY

An adjourned meeting of Cleveland Presbytery was held on Sunday afternoon, October 3, 1920, at 3 o'clock, in the Grace chapel. The meeting was constituted with prayer by the Moderator, Rev. Clarence S. Gee. Those present were: Ministers—Clarence S. Gee, Dr. A. B. Meldrum, Dr. Herbert C. Hinds, Alfred J. Wright, Leigh H. Richardson, George W. Applegate, Arthur H. Limouze, Dr. W. C. Mickey; Ruling Elders—William Rapprich, Lakewood Church; Claud B. Currier, Bethany Church; William H. Baetz, Glenville Church.

Dr. Mickey was appointed clerk pro tem.

Upon request of the special committee of Presbytery previously appointed to organize the Grace Presbyterian church that Presbytery itself proceed to the organization, motion was made and carried that such request be granted. Following a sermon by Dr. A. B. Meldrum from the text, Isaiah 41:7, ninety-three persons coming by letter from other churches, and three on profession of faith, upon petition approved by Presbytery, were regularly organized into a Presbyterian church under the

name of The Grace Presbyterian Church. (See papers with names). The Constitutional questions were asked by the Moderator, and prayer was offered by Rev. Herbert C. Hinds, Ph. D. The stated clerk was instructed to enroll the new church.

The following five (5) men were then elected Ruling Elders, to serve until April 1st, 1921, when their successors shall be elected according to the rotary system:

William R. Nelson
Richard S. Robinson
A. Herbert Cushman
Fred C. Speir
Charles Lorimer

Mr. Lorimer had been previously ordained. The other four were duly ordained and all were installed.

Rev. Lee H. Richardson was appointed Moderator of the Session of Grace Church.

Presbytery adjourned to meet in the Church of the Covenant on Wednesday, October 6th, at 7:45 o'clock.

Wilbur C. Mickey, Clerk Pro Tem.
Clarence S. Gee, Moderator.

ADJOURNED MEETING OF CLEVELAND PRESBYTERY

The Presbytery of Cleveland met pursuant to adjournment, Wednesday evening, October 6th, 1920, at 7:45 o'clock, in the Beckwith Parish House of the Euclid Avenue Presbyterian Church, and was constituted with prayer by the Moderator, Rev. Clarence S. Gee.

In the absence of the Stated Clerk, Rev. Arthur C. Ludlow, D. D., Rev. Louis F. Ruf was appointed Clerk pro tem.

ROLL

The roll was formed as follows:

Ministers present—Paul F. Sutphen, D. D., Alexander McGaffin, D. D., James D. Williamson, D. D., David E. Platter, Louis F. Ruf and Clarence S. Gee.

Elders present—Henry F. Pope, Second Church; H. R. P. Hamilton, Euclid Avenue Church. Rev. Stewart M. Robinson, Corresponding Member.

ADJOURNMENT RESOLUTION

It was resolved that when Presbytery adjourned, it be to Friday evening, October 8th, 1920, at 7:45 o'clock, in the Bethany Presbyterian Church.

COMMITTEE RELIEVED

On motion Presbytery relieved the Committee of Presbytery of the duty of directing the union of the Second and the Euclid Avenue Presbyterian Churches, and itself proceeded to conduct the business.

MERGER RESOLUTION

The following upon motion was adopted:

"Whereas, the Presbytery of Cleveland, at its regular meeting on September 21st, 1920, dissolved the Second and Euclid Avenue Presbyterian Churches, the same to take effect when the two churches are merged into one body, to be called the 'Church of the Covenant',

"Be it resolved: That the Presbytery of Cleveland now merge these two ecclesiastical bodies into one body, call the united body the 'Church of the Covenant', and thereby declare the dissolution of the Second and Euclid Avenue Presbyterian Churches now and hereafter in effect."

PRAYER

The Moderator having formally declared the merger complete, while the congregation stood, the Rev. David E. Platter offered prayer. All united in the Lord's Prayer.

CHURCH OF THE COVENANT ORDERED ENROLLED

On motion, the Stated Clerk was instructed to enroll the Church of the Covenant, as a constituted church of Cleveland Presbytery.

ASSOCIATE PASTORS

On motion the following resolution was adopted: "Whereas, in previous proceedings an agreement has been reached by the Second and the Euclid Avenue Presbyterian Churches, (and approved by the Pastors of both consolidating churches), that in the new church, the Church of the Covenant, Rev. Paul F. Sutphen, D. D. and Rev. Alexander McGaffin, D. D. shall be designated as associate pastors.

"And whereas, both of these ministers have been previously duly installed by the Presbytery of Cleveland over the respective churches now consolidated into one church,

"Be it resolved: That Presbytery recognize them, as duly installed pastors of the consolidated church, without further action upon its part as to installation."

ELECTION OF OFFICERS

The following were, by vote of the new church, elected as Elders, Deacons and Deaconesses, to serve until the second Tuesday in April, 1921. They were duly installed.

ELDERS

Worcester R. Warner, Emmett C. Baxter, Amos B. McNairy, H. D. Messick, Henry F. Pope, George F. Woodbury, William O. McClure, Louis Carruth, Edward C. Collins, Henry F. Lyman, Willard M. Clapp, Willis McKee, Francis E. Drake, Edwin R. Perkins, Flamen Ball, George L. Weiss, Henry K. Bourne, Bertram L. Britton, Robert Farriday, Albert T. Whittlesey, H. R. P. Hamilton, Adin T. Hills, Albert A. McCaslin, Charles E. Briggs, M. D., Fred S. McConnell, Archibald L. Osborne and C. Birdsall Smith.

DEACONS

J. Corbin Anderson, Arthur Pomeroy, Leigh K. Baker, Dudley S. Blossom, Harold T. Clark, Philip H. Collins, William R. Clymer, Howard Dingle, William F. Mackey, Joseph T. Smith, Jr., M. D., Henry L. Foote, G. Bourne Farnsworth, M. D., George A. Yost, Robert P. Abbey, Frank F. Chiles, Allan C. House and Warner Seely.

DEACONESSSES

Helen Bardons and Frances Herrick.

ADJOURNMENT

On motion Presbytery adjourned with prayer to meet at Bethany Presbyterian Church, Friday evening, October 8th, 1920, at 7:45 o'clock.

Clarence S. Gee, Moderator.

Louis F. Ruf, Clerk pro tem.

ADJOURNED MEETING

Cleveland Presbytery held an adjourned meeting in Bethany Church, Oct. 18th, 1920, at 7:45 o'clock. Vice-Moderator, Rev. Herbert C. Hinds, Ph. D., presided and constituted Presbytery with prayer.

ROLL .

Ministers present—Herbert C. Hinds, Ph. D., Chas. L. Zorbaugh, D. D., Peter E. Monnet, Francisco De Simone, Wilber C. Mickey, D. D.

Elder present—David Blair, Bethany Church.

ORDINATION OF LICENTiate F. W. PACE

Licentiate Frederick William Pace was ordained to the gospel ministry as an evangelist, the following being the order of exercises:

Rev. Herbert C. Hinds, Ph. D., presiding; Rev. Chas. L. Zorbaugh, D. D., Scriptures and prayer; Rev. Wilber C. Mickey, D. D., the sermon; Rev. Peter E. Monnet, charge to the candidate; Rev. Francisco De Simone, ordination prayer.

ADJOURNMENT

Presbytery adjourned to meet at the call of Moderator.

Rev. Herbert C. Hinds, Ph. D., Vice-Moderator.

Rev. Wilber C. Mickey, D. D., Clerk pro tem.

Pro re nata Meeting

A pro re nata meeting of Cleveland Presbytery was held in the Old Stone Church, Nov. 22nd, 1920, at 11:00 o'clock. The Moderator, Rev. Clarence S. Gee, presided and opened the meeting with prayer. Stated Clerk not being able to attend, Rev. Geo. A. Mackintosh, D. D., took the minutes, the exact copy of which having been lost, the following minutes are made, stating the business transacted at that time.

The call for the meeting was found in order and the roll formed.

REV. FLOYD E. LOGEE DISMISSED

Rev. Floyd E. Logee, at his own request, was dismissed to the Presbytery of Columbus, he having accepted a call to the Presbyterian Church at Circleville.

IMMANUEL PASTORATE DISSOLVED

The pastoral relation existing between the Rev. Elmer W. Blew and Immanuel Church was dissolved at the request of the pastor, who, on account of the ill health of Mrs. Blew, has been

compelled to go with her to Florida. After representatives of the Immanuel Church were heard, stating that a congregational meeting had been held, the relation was dissolved, and Rev. Geo. A. Mackintosh, D. D., was appointed to declare the pulpit vacant.

REV. GEO. A. MACKINTOSH, D. D., CALLED

The call of Immanuel Presbyterian Church for the pastoral services of Rev. Geo. A. Mackintosh, D. D., was found in order and placed in the brother's hands, who signified his acceptance.

The pastor-elect and elder of Immanuel Church presented the following order of installation service, which was adopted: Time, Dec. 5th, 1920, at 7:30 o'clock. Vice-Moderator, Rev. Herbert C. Hinds, Ph. D., presided and propounded the constitutional questions; Sermon by Rev. Adelbert P. Higley, D. D.; Charge to the Pastor by Rev. Elliot Field, D. D.; Charge to the People by Rev. Chas. L. Zorbaugh, D. D.

ADJOURNMENT

After prayer Presbytery adjourned.

REV. CLARENCE S. GEE,
Moderator.

REV. GEO. A. MACKINTOSH, D. D.,
Stated Clerk pro tem.

CORRESPONDING MEMBERS

Rev. F. L. Snyder of the Presbytery of Siam, Rev. H. N. Falconer of the Chillicothe Presbytery and Rev. Robert E. Pugh, D. D., of Mahoning Presbytery, were invited to sit as corresponding members.

RENT PAYMENT

Treasurer of Presbytery was authorized to pay the Central Y. M. C. A. \$10.00 for the use of its auditorium, the amount charged by the institution. Meeting was held at Y. M. C. A. building, on account of inability to meet in the Old Stone Church.

LEAVE OF ABSENCE COMMITTEE

Rev. John W. Mulder was appointed Committee on Leave of Absence.

CHANGE IN BY-LAWS

Notice having been given at previous meeting by Rev. Arthur C. Ludlow, D. D., transferring Article 3 under V to read as Article 3 under VII, Presbytery voted to make the change. This amendment applies to the report of the Treasurer of Presbytery, making the time the Winter, instead of the Fall Meeting, in order that it may be known at the time the amount needed by the Synod.

NOTICE OF INSTALLATIONS

Rev. Herbert C. Hinds, Ph. D., reported that Rev. Geo. A. Mackintosh, D. D. had been installed pastor of Immanuel Church, Dec. 5th, according to the order of Presbytery, with the exceptions that Rev. Elliot Field, D. D., delivered the sermon in the place of Rev. Paul F. Sutphen, D. D., while Dr. Hinds served in place of the Moderator. Adopted.

Rev. Chas. A. Hunter reported that Rev. Mahlon H. Woolf had been installed pastor of the Seville Church, according to the program adopted by Presbytery, with the exception that Rev. Harry H. Bergen served in place of the Moderator. Adopted.

Rev. Herbert C. Hinds, Ph. D., reported the ordination of Rev. Frederick W. Face, according to the arrangements made by Presbytery. Adopted.

REPORT OF CHURCH EXTENSION COMMITTEE

Rev. Chas. L. Zorbaugh, D. D., reported for Church Extension Committee. Received and placed on file, resolutions to be considered later seriatem.

PIERPONT CHURCHES

The overtures from the Congregational and Baptist Churches of Pierpont, Ashtabula Co., O., to be united into a Presbyterian Church was presented by Rev. Chas. L. Zorbaugh, D. D., he having been appointed to investigate the field. After discussion a Committee was appointed to proceed to organize the church, if to its judgment the way appeared clear.

NEW ERA BUDGET

Report on the New Era Budget for Cleveland Presbytery was given and its recommendations were considered seriatim. The first recommendation was adopted, with the addition of the word "undesignated" before the word receipts. The second recommendation was adopted.

HUNGARIAN CHURCHES

The following resolution was adopted: "That the Presbytery of Cleveland express its sympathetic interest in the movement among the American Churches of the Reformed Churches in Hungary to connect themselves with American Church bodies and extend to Rev. Alexander Toth the courtesy of the floor immediately after the noon recess.

REV. FRANK L. SNYDER RECEIVED

Committee on Bills and Overtures reported in order the letter transferring Rev. Frank L. Snyder from the Presbytery of Siam to that of Cleveland. The brother was received and his name enrolled.

HANOVER COLLEGE

Dr. Lucien Morris, an alumnus of Hanover College was granted permission to address Presbytery in behalf of the well-known Presbyterian college in Indiana, and Presbytery commended the special effort to raise endowment funds to Cleveland Presbyterians.

CALL OF ORWELL CHURCH

Committee on Bills and Overtures reported a call from the Orwell Church for the pastoral services of Rev. Edwin J. Lewis, and recommended that the call be referred again to the congregation for necessary corrections. It was also recommended that when Presbytery adjourn it be to meet Jan. 21st, 1921, in the Y. M. C. A. building of Ashtabula, at 1:30 P. M. Adopted.

NOON RECESS

After prayer by Rev. Mahlon Woolf, Presbytery took recess for one hour.

AFTERNOON SESSION

Presbytery resumed business at 1:30 o'clock in the afternoon, Rev. J. Nesbit Wilson offering prayer.

ADDRESS OF REV. ALEX. TOTH

Rev. Alexander Toth addressed Presbytery on the movement of the Reformed Church in Hungary toward connecting its local work with American churches.

Rev. Julius Kish also spoke upon the subject.

INDEPENDENCE CHURCH

Committee on Bills and Overtures reported a request from the Evangelical Church of Independence, O., for the use of the Presbyterian building, in which no regular services are being held. The request was granted.

ORDINATION OF WOMEN ELDERS AND DEACONS

The overture from the General Assembly, relating to the ordination of women to the offices of elder and deacon was laid on the table for future consideration.

UNION OF EVANGELICAL CHURCHES

The overture on Union of Evangelical Churches was answered in the negative, on the present basis of the compact.

TIME OF ELECTION OF COMMISSIONERS

The overture of the Presbytery of Nassau, relative to the time of electing Commissioners to the General Assembly, and the terms of their service, was answered in the negative.

MINISTERIAL SUSTENTATION FUND

A committee was appointed, consisting of Rev. W. P. Thomas, Rev. Geo. A. Mackintosh, D. D., and Rev. Rollin R. Marquis, D. D., to investigate the policy of the Ministerial Sustentation Fund and to prepare a recommendation at the Spring Meeting, as a basis of an overture to the General Assembly.

NOTICE OF CHANGE OF RULES

Rev. William L. Swan, D. D., reported for the Committee on Reorganization of Presbytery. Received and placed on file. The following are the notices which the committee proposed for later adoption:

A.—That Article 1 be amended as follows: Strike out "in the City of Cleveland," in paragraph 2. The amended rule will read: "They shall be held at such places as the Executive Commission may appoint, except Presbytery makes other provision."

2.—Add another paragraph reading, "Presbytery shall hold three popular meetings each year as follows, on an afternoon and evening, if both sessions are desirable, of the first week of February, June and November. These meetings shall be in charge of Presbytery's Permanent Committees under the direction of the Executive Commission." It is recommended that the November meeting be given to the interests of Home Missions, the June to Foreign Missions and the February meeting to other interests. It is also recommended that provision be made at this session for a meeting to be held this February under the direction of the Brotherhood Committee, and that the note of this meeting be sounded along the line of Christian Social Service.

B.—That Article 7 of Rules be amended to include following paragraph: "The Permanent Committee may be allowed, whenever necessary in the judgment of Presbytery, a budget of expense, not to exceed \$100, a committee for each year."

The committee requested continuance that more study may be given the problem of reorganization.

It was decided that the Committee on Men and Brotherhood arrange for a popular meeting in February, under the direction of Presbytery.

RELIGIOUS EDUCATION

Rev. Harry H. Bergen made a verbal report on the work of the Religious Education Committee. Presbytery voted \$100 to be paid by the Church Extension Committee, for the use of the Religious Education Committee in conducting a Young People's Conference from Jan. 29th to Feb. 2nd.

LICENSURE OF CHARLES SCHOVANEK

Prof. Charles Schovaneck, a candidate for the ministry under care of Presbytery, having been examined at the Spring Meeting and that examination having been sustained, was duly licensed by Cleveland Presbytery.

PIERPONT MERGER

The following Committee was appointed to consider the formation of a Presbyterian Church at Pierpont, O.: Rev. Chas. L. Zorbaugh, D. D., Rev. Louis F. Ruf, Rev. Howard D. Borley, Rev. Herbert C. Hinds, Ph. D., and Elder John J. Watson.

LEAVE OF ABSENCE REPORT

The Committee on Leave of Absence reported those who had been excused. Adopted.

ROLL AND MINUTES

After the minutes had been read and roll called, the Presbytery adjourned to meet according to previous action.

Rev. Clarence S. Gee, Moderator.

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Assistant Clerk.

Rev. Geo. A. Mackintosh, D. D., Assistant Clerk

MINUTES

—OF THE—

Stated Spring Meeting

—OF THE—

Cleveland Presbytery

—HELD AT—

Hungarian Presbyterian Church
Cleveland

April 19th, 1920

MINUTES

—OF THE—

Stated Spring Meeting

—OF THE—

Cleveland Presbytery

—HELD AT—

Hungarian Presbyterian Church
Cleveland

April 19th, 1920

Spring Meeting of Presbytery

The Presbytery of Cleveland held its Spring, or Annual Meeting Monday afternoon, April 19th, 1920, at 2:00 o'clock in the Hungarian Presbyterian Church of Cleveland.

Devotional exercises were conducted by the Moderator, Rev. Clarence S. Gee, who gave an exposition of the 11th Psalm. Presbytery was then constituted with prayer.

ROLL

Ministers present—J. Nesbit Wilson, David E. Platter, Henry Farwell, James D. Williamson, D. D., Paul F. Sutphen, D. D.; Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., Lee H. Richardson, Wilber C. Mickey, D. D., William P. Thomas, Louis F. Ruf, Duncan O. Mackay, Edward C. Young, Alfred J. Wright, Elliot Field, D. D., Peter E. Monnet, Herbert C. Hinds, Ph. D., Frank T. Barry, Geo. H. L. Beeman, Julius Kish, Clarence S. Gee, Rollin R. Marquis, D. D., Geo. C. Gerlach, W. K. C. Thomson, Ozro R. Newcomb, Chas. T. Shaw, L. S. Fulmer, D. D., Adelbert P. Higley, D. D., Perry W. Sinks, S. T. D., H. A. L. King, Arthur H. Limouze, Harry H. Bergen, Joel B. Hayden, Archibald McClure, Elwood Erickson, Newton Donaldson, D. D., William H. Morley, Ph. D., Chas. A. Hunter, William H. Willits, W. F. Dickens Lewis, D. D., Geo. A. Mackintosh, D. D., Arthur M. Campbell, J. Grant Walter, C. Lee Jefferson, D. D., Francisco De Simone, Elmer W. Blew, William L. Swan, D. D., James B. Ely, D. D., Harvey E. Holt, Clinton F. Criswell, G. W. Applegate, Howard D. Borley, Floyd E. Logee, Malcolm E. Matheson, Basil R. King.

Ministers absent—Chas. E. Barnes, Matthew H. Bradley, Winfield E. Hill, John D. Jones, Thomas G. Pearse, D. D., Houston W. Lowry, D. D., Chalmers F. Carson, Mattoon M. Curtis, Ph. D., Chas. H. McDonald, D. D., F. F. Kennedy, Chas. L. Zorbaugh, D. D., Prof. Vernon C. Harrington, Geo. A.

Lawrence, Alva A. Loomis, Starr Cadwallader, Prof. William J. Hutchins, James A. Barnes, Alexander McGaffin, D. D., John S. Hamilton, Edward R. Wright, Edward S. Claffin, Louis P. McCulloch, Joseph J. Weber, Prof. Howell M. Haydn, Henry L. Geddes, Matthan M. Marshall, John L. Graham, Gaetano A. Lizzi, Frederick G. Behner, Frank Tomich, Geo. Carmichael, Edgar C. Short, W. W. Todd, A. K. Duff.

The following were excused upon their written requests: Matthew H. Bradley, Winfield E. Hill, Houston W. Lowry, D. D., William J. Hutchins, Alva A. Loomis, Alexander McGaffin, D. D., Howell M. Haydn, A. K. Duff.

CORRESPONDING MEMBERS

The following were invited to sit, as corresponding members: Rev. J. Alexander Vinton, S. T. D., Presbytery of New Brunswick; Rev. William H. Huber, Presbytery of Chicago; Rev. Stewart M. Robinson, Presbytery of Philadelphia; Rev. Alexander Kalassay, Hungarian Reformed Church, Elyria, O.

DOCKET

The docket was read and adopted.

MINUTES

The minutes of the fall and winter meetings having been printed and distributed to ministers and elders by mail, their reading was omitted, but the Stated Clerk read the minutes of pro re nata meetings of Presbytery and the minutes of the meeting of the Executive Commission. All were approved.

The Executive Commission of the Cleveland Presbytery met Tuesday morning, Dec. 16th, 1919, at 9:00 o'clock, in the Old Stone Church.

Moderator, Rev. Clarence S. Gee, opened the meeting with prayer, and the roll was formed, as follows:

Ministers present—Clarence S. Gee, Chas. T. Shaw, William P. Thomas.

Elders present—E. H. Williams, F. L. Thompson, Livingston Fewsmith.

Ministers absent—Wilber C. Mickey, D. D.; Andrew B. Meldrum, D. D., and L. S. Fulmer, D. D.

Elders absent—Henry F. Pope, Emmet C. Baxter and Frank M. Chandler.

The meeting had been called for the purpose of giving Miss Minnie J. Ellet, a member of the North Springfield Presbyterian Church, and her attorney opportunity to present their contention against the business management of the North Springfield Presbyterian Church, in relation to property left many years ago by the grandfather of Miss Ellet, both for church and cemetery purposes.

After listening at some length to what they wished to present, the Commission decided to proceed at some future meeting to hearing the other side, as represented by the present official boards of the North Springfield Church, and then, if it is deemed necessary, to investigate the whole situation, both sides being present.

After prayer the Executive Commission adjourned to meet at the call of the Moderator.

REV. CLARENCE S. GEE, MODERATOR

Rev. Arthur C. Ludlow, D. D., Clerk.

The Executive Commission of Cleveland Presbytery met January 28th, 1920, at 10:30 o'clock, in the Old Stone Church.

Meeting opened with prayer by the Moderator, Rev. Clarence S. Gee, and the roll was formed as follows:

Ministers present—Clarence S. Gee, Andrew B. Meldrum, D. D.; Wilbur C. Mickey, D. D.; L. S. Fulmer, D. D.; William P. Thomas, Arthur C. Ludlow, D. D. Present representing North Springfield Church, Elder C. E. Woolf, Elder and Trustee E. Harvey Schrop and Trustee Mr. Bender. Miss Minnie J. Ellet and her lawyer, Mr. Voris of Akron, were also present for consultation. The Executive Commission had previously given the latter opportunity to give ex parte testimony regarding Miss Ellet's objection to the handling of the property of the North Springfield Church, the land of same having been given by her grandfather to be used as a site for meeting house and burial purposes only.

The object of the present meeting of the Executive Commission was to grant officers from the church the same privilege of giving ex parte testimony, and then, if possible, to arrive at a clear understanding as to the future management of this property.

The officers of the church gave assurance that the previous plan of selling lots on frontage of property, for the purpose of raising funds for a new parsonage, had been entirely abandoned, and that as far as they were concerned that was a closed incident.

They gave further assurance, now that the provisions of the deed and Presbyterian requirements had been made clear, that no attempt would be made to sell any of the property contrary to provisions of original deed.

The subject of parsonage was then discussed. Officers explained that certain individuals had provided a residence for the minister, other than the parsonage on church property; that parsonage was being used for tenement purposes. Miss Ellet expressed her dissatisfaction with the maintenance of the unsightly parsonage for any purpose, either that of a residence for the minister or for tenement use. (No action)

Miss Ellet asked for an accounting of cemetery funds. sale of lots for burial purposes. Officers stated that all such money was used for maintenance of cemetery or kept in a cemetery fund, there being now such a fund on hand.

Miss Ellet asked for an accounting of cemetery funds. Stated that many written requests for same had been ignored. Officers stated that a full accounting was made at the annual meeting and could be heard there by all interested. Commission recommended that Miss Ellet be granted her request for an accounting and recommended that she be shown any books, same being her legal right.

Commission desired assurance that officers represented opinion of their respective boards and such assurance was given.

Commission regarded whole situation as one due to misunderstanding and trusts there will be mutual understanding and co-operation in the future. After prayer by Dr. Mickey commission adjourned.

CLARENCE S. GEE, Moderator.

ARTHUR C. LUDLOW, Clerk.

A pro re nata meeting of Cleveland Presbytery was held at the Hotel Statler, at the close of the monthly meeting of the Presbyterian Club, Monday, February 2nd, 1920, at 1:30 o'clock.

The following was the call:

CALL

"There will be a pro re nata meeting of Cleveland Presbytery February 2nd., 1920, at 1:30 o'clock, in the Hotel Statler, at the close of the meeting of the Presbyterian Club, for the purpose of transacting the following items of business:

1. To grant a letter of dismission to Rev. John Sharpe to the Presbytery of Buffalo.

2. To act upon the call of the Rittman Church, for the pastoral services of Rev. Robert I. Platter.

3. To act upon any request that may be presented by Rev. H. W. Reherd, D. D., President of Westminster College, Salt Lake City. Signed,

Ministers,

ARTHUR C. LUDLOW
CLARENCE S. GEE

Elders,

SAMUEL MARTIN
CHESTER A. WARD

Cleveland, O., Jan. 23, 1920.

The call for the meeting having been found in order, Presbytery was opened by Moderator, Rev. Clarence S. Gee calling upon Rev. Harvey L. Holt to lead in prayer.

ROLL

Ministers present—Alfred J. Wright, Harvey L. Holt, Arthur C. Ludlow, D. D.; W. F. Dickens Lewis, D. D.; Elmer W. Blew, Harry H. Bergen, Frank T. Barry, William L. Swan, D. D.; Geo. A. Mackintosh, D. D.; Louis F. Ruf, L. S. Fulmer, D. D.; William P. Thomas, Lee H. Richardson, Arthur M. Campbell, C. Lee Jefferson, D. D.; Edward C. Young, Floyd E. Logeé, J. Grant Walter, Chas. T. Shaw.

Elder present—North, H. J. Repp.

REV. JOHN SHARPE DISMISSED

A letter was granted to Rev. John Sharpe to unite with the Presbytery of Buffalo.

CALL TO REV. R. I. PLATTER

A call for the pastoral services of Rev. Robert I. Platter, from the Rittman Church, was approved and the request of the church to prosecute the call before the Wooster Presbytery was granted.

WESTMINSTER COLLEGE

Rev. H. W. Reherd, D. D., President of Westminster College, Salt Lake City, Utah, presented the needs of the institution, and the following resolution was adopted: Whereas Westminster College of Salt Lake City, Utah, a Presbyterian institution, is the only Protestant Christian College in Utah, and the only college in America working at the Mormon problem, and Whereas this college is seeking a fund of \$600,000 for necessary enlargement and endowment, Therefore, be it resolved, that the Presbytery of Cleveland endorse the campaign of this college in the churches of Presbytery.

ADJOURNMENT

After prayer by Rev. Alfred J. Wright, Presbytery adjourned.

REV. CLARENCE S. GEE, MODERATOR

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Assistant Clerk.

Rev. Geo. A. Mackintosh, D. D., Assistant Clerk.

A pro re nata meeting of Cleveland Presbytery was held March 15th, 1920, in the Old Stone Church, at 10:30 a. m., and was called to order by the Moderator, Rev. Clarence S. Gee, who opened the meeting with prayer.

The roll was formed as follows:

ROLL

Ministers present—Arthur M. Campbell, Harvey L. Holt, Geo. A. Mackintosh, D. D.; Elliot Field, D. D.; Arthur H. Limouze, J. Nesbit Wilson, Elmer W. Blew, Andrew B. Mel-drum, D. D.; W. F. Dickens Lewis, D. D.; Rollin R. Marquis, D. D.; Basil R. King, Geo. C. Gerlach, Herbert C. Hinds, Ph.

D.; Newton Donaldson, D. D.; Floyd E. Logee, Louis F. Ruf, Elwood Erickson, J. B. Ely, C. Lee Jefferson, D. D.; Clarence S. Gee, William P. Thomas, Harry H. Bergen, Edward C. Young, William L. Swan, D. D.; Frank T. Barry, Adelbert P. Higley, D. D.; Alfred J. Wright, Arthur C. Ludlow, D. D., Chas. T. Shaw.

Churches represented—Linndale, Geo. Linn; Cleveland Heights, Owen Gifford.

NOTICE OF CALL

The call for the meeting as follows was found in order:

A pro re nata meeting of Cleveland Presbytery will be held Monday, March 15th, 1920, at 10:30 o'clock, in the Old Stone Church, for the purpose of transacting the following items of business.

1. To receive and to act upon the budget and quota reported by the New Era Committee for assignment to the churches of Presbytery.

2. To act upon the call of the Prospect Street Church of Ashtabula, for the pastoral services of Rev. J. A. Matheson, to receive the brother and to make arrangements for his installation.

3. To act upon the request of Rev. D. Paul Herriott for a letter of dismission to the Presbytery of Pittsburgh.

Ministers

ARTHUR C. LUDLOW

WILLIAM P. THOMAS

Elders

C. A. WARD

OWEN GIFFORD

CORRESPONDING MEMBER

Rev. J. G. Graybiel of the Presbytery of Columbus was invited to sit as a corresponding member, and Mr. James B. Wootan of New York, connected with the New Era Movement, was introduced to Presbytery.

REV. D. PAUL HERRIOTT DISMISSED

Rev. D. Paul Herriott was at his own request granted a letter of dismission to the Pittsburgh Presbytery.

REV. MALCOLM A. MATHESON, PH. D., RECEIVED

The Rev. Malcolm A. Matheson, Ph. D., was received by letter of dismission from the Presbytery of Washington, Pa., and his name ordered enrolled.

REV. M. A. MATHESON CALLED

Committee on Bills and Overtures presented as in order a call from the Prospect Street Church, Ashtabula, for the pastoral services of Rev. Malcolm A. Matheson, Ph. D., and it was placed in the hands of the brother, who accepted the same. Pastor-elect was appointed a committee on installation service, and the following report was adopted: Time, Sunday afternoon, March 21st, at 3:00 o'clock; to preside and propound constitutional questions, Rev. W. S. Morley; preach the sermon, Rev. Mr. Hindley, pastor of Congregational Church, Ashtabula; to charge the pastor, Rev. H. D. Borley; to charge the people, Rev. W. S. Morley.

NEW ERA REPORT

Rev. Elliot Field, D. D., reported for the New Era Committee on the budget for 1920-1921. The report was received and placed on file.

Rev. Louis F. Ruf introduced the following resolution, which was adopted: "Resolved that the report of the New Era Committee be transmitted to the churches for information and advice, and that action be deferred until the regular spring meeting of Presbytery.

ADJOURNMENT

After prayer, Presbytery adjourned.

REV. CLARENCE S. GEE, MODERATOR

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Assistant Clerk.

Rev. Geo. A. Mackintosh, D. D., Assistant Clerk.

A pro re nata meeting of Cleveland Presbytery was held Tuesday, February 10th, 1920, at 11:00 o'clock in the Old Stone Church. Meeting was called together by Moderator Rev. Clarence S. Gee, and prayer was offered by Rev. J. Grant Walter.

CALL

The following call was in order:

A pro re nata meeting of Cleveland Presbytery will be held Tuesday, February 10th, 1920, at 11:00 o'clock in the Old

Stone Church for the purpose of transacting the following business:

1. To receive report of Church Extension Committee relative to the future type of work at the Woodland Avenue Church. It is understood that representatives of the Board of Home Missions will be present from New York.

2. To act upon the report of the Committee on Religious Education relative to the Young Peoples' Institute in March.

Ministers

ARTHUR C. LUDLOW
WILLIAM P. THOMAS

Elders

CHESTER A. WARD
SAMUEL MARTIN

ROLL

The roll was formed as follows:

Ministers present—Clarence S. Gee, Arthur C. Ludlow, D. D.; Andrew B. Meldrum, D. D.; Chas. L. Zorbaugh, D. D.; Louis F. Ruf, Perry W. Sinks, S. T. D.; Herbert C. Hinds, Ph. D.; Elliot Field, D. D.; J. Grant Walter, J. Nesbit Wilson, Harvey L. Holt, Joel B. Hayden, Frank T. Barry, Thomas S. McWilliams, D. D.; Chas. T. Shaw, Arthur H. Limouze, Harry H. Bergen, C. Lee Jefferson, D. D.; James D. Williamson, D. D.; Basil R. King.

Church represented—Euclid Avenue, Emmett C. Baxter.

CORRESPONDING MEMBER

Rev. Chas. E. Patton of Canton, China, was invited to sit as a corresponding member.

RELIGIOUS EDUCATION INSTITUTE

Miss Carrie Smith outlined the course to be taken up at the Religious Education Institute at Calvary Church March 2nd to 7th. The Committee on Religious Education urged members of Presbytery to support the institute.

It was also recommended that the Church Extension Committee be asked to make an appropriation for the support of the Religious Education Institute.

WOODLAND AVENUE CHURCH PLAN

Rev. Joel B. Hayden presented the new plan for the carrying on of the work of the Woodland Avenue Church.

A resolution on the Woodland Avenue Church plan was presented by the Church Extension Committee as follows: Resolved, That the new plan for the Woodland Avenue Church, which was approved by the Woodland Avenue Church joint committee be approved by the Church Extension Committee and recommended to the Presbytery for adoption." After the plan had been presented as follows:

March 12, 1920.

WOODLAND AVENUE PRESBYTERIAN CHURCH PLAN OF REORGANIZATION

I.—It is the purpose of this plan increasingly to democratize and extend the organization and program of the Woodland Avenue Church.

II.—The plan has been developed from certain convictions, which may be stated as follows:

1. Woodland aims to interpret the Christian ideal as an organizing principle and effective power for the establishing here and now of a new world, a just and hopeful social order.

2. Woodland stands for a thorough-going and constructive criticism through democratic discussion of these different social and economic orders, and will give a hearing to all measures, all programs of reform and advance that hold out promise of a better world.

3. Woodland recognizes that a democratic and Christian social order can be realized only as people learn to live and work together, and will accordingly furnish facilities for groups organized for the practice of fellowship, co-operation and service.

4. Woodland believes that one of the most vital sources of social advance is the possession of organized knowledge on all subjects involved in political and industrial reconstruction; and will encourage and conduct lectures, discussion groups, courses and classes in which this knowledge may be clearly presented and freely discussed.

5. Woodland believes in the neighborhood as a primary unit in American democracy, and will aim to help its neighborhood find itself and to organize its resources through social intercourses, learning together and in form of community expression.

6. Woodland believes that the play spirit is a vital factor in the development of character, and will seek to provide wholesome and supervised recreation in the form of club organizations, games, hikes and various kinds of entertainment.

7. Woodland believes in the church as a society of Christians organized for the promotion of reverence and grateful worship of God; education for the Christian life and the practice of Christian fellowship and service. Within the inclusive program of Old Woodland, a central place is given to such a society of Christians known as the Woodland Avenue Presbyterian Church, with which all who serve its purpose may affiliate.

III.—In order to take the first step in accomplishing our general aim, we believe that we must preserve and develop the distinct interest inhering in it.

1. The family church, duly constructed in all its denominational relationship for worship, education, social fellowship, Christian leadership, and co-operation in the community and in the city.

2. The Community, with its polyglot groups, various creeds or no creed at all; its common needs for education, recreation, industrial and political leadership, fellowship and common interests in deepening and widening all forms of co-operation, to develop a common idea of citizenship and freedom.

3. The City, with its need for more intimate contact with the immigrant racial groups; its need for sharing the best in education, art, music, social and religious idealism, with the new American who has had so little opportunity for broader fellowship or self-expression.

IV.—In order to effectively develop such a co-operative plan, we propose to enlist the support and leadership of the following interests for a five-year period, which shall compose the Woodland Joint Committee.

1. The Family Church, through the pastor, the business executive, the president of the Board of Trustees and two elders duly appointed by the Session of the Church.

2. The Church Extension Committee of the Cleveland Presbytery, represented by the Secretary ex-officio and two members appointed by said committee.

3. The Synod of Ohio, represented preferably by the Secretary of the Home Missions Committee.

4. The Board of Home Missions of the Presbyterian Church, headquarters New York City. We would suggest either Dr. W. P. Shriver or the Rev. Kenneth D. Miller, or both of them together, as members representing the national board.

5. This committee shall have immediate control of **finance**, program and staff, and shall invite, as it sees fit, the advisory co-operation of the Community Council and the City Advisory Committee, hereinafter described. This committee shall report annually to Presbytery and be subject to the usual Presbyterial supervision and control.

Regular meetings of the Woodland Joint Committee shall be held quarterly, and special meetings at the call of the chairman and secretary, with 7 days' notice.

V.—The Woodland Joint Committee shall outline a minimum budget of \$30,000 a year for a five-year period, beginning April 1, 1920. The allotment of this budget is suggested as follows: \$5,000.00 from the Woodland Avenue Presbyterian Church, \$5,000.00 a year from the Presbytery and Synod combined, \$15,000.00 a year from the Church Extension Committee of the Cleveland Presbytery (Mrs. Prentiss and Mr. Severance) and \$5,000.00 a year from the Board of Home Missions.

The Woodland Joint Committee shall appoint a staff of at least six workers, subject to the approval of the church organization. It is suggested that the staff for the current year be constituted as follows: Pastor, Associate Pastor, Business Executive, Director of Religious Education, Director of Women's and Girls' Work and a Financial and Office Secretary.

The Staff and the church officers shall have power within the budget limit to enlist part time workers for the several tasks in the institutional program.

VI.—The development of the first steps in the program shall be made as follows:

1. Through the Family Church, represented in its official board, the Session, and the Officers' Council.

2. The Community Council. Membership in this by invitation of the church group, regardless of racial or creedal connection, for the purpose of suggesting and drawing up such a program of meetings, leaders, social and recreational activities, as shall increasingly represent the real needs and best thoughts of the community in co-operation with the church. Such a program developed step by step, subject to the approval of the Woodland Joint Committee at stated or special meetings.

3. The City Advisory Board. Membership by invitation of the church, size to be determined by the development of the plan for the purpose of laying out meetings, University extension lectures, musical features and discussion of civic or national matters as shall enable the Woodland Community to enjoy and participate in the fuller democratic life of Cleveland as a city and as a national center. It is suggested that such organizations as the Y. M. C. A., the Y. W. C. A., the Hiram House, the Jewish Educational Alliance, the City Club, the Civic League, be invited to participate through a representative, in such an advisory committee. The program and personelle of this committee subject to the approval of the Woodland Joint Committee at its stated or special meetings.

The following resolution was adopted by Presbytery: Resolved that Presbytery approve the plan for the extension of the Woodland Avenue Church as presented by the Woodland joint committee and endorsed by the Church Extension Committee, and that Presbytery adopt the recommendation therein contained.

ADJOURNMENT

After prayer the Presbytery adjourned.

REV. CLARENCE S. GEE, MODERATOR

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Assistant Clerk.

Rev. Geo. A. Mackintosh, D. D., Assistant Clerk.

OFFICERS ELECTED

Rev. Clarence S. Gee was re-elected as Moderator for term of one year, and Rev. William P. Thomas and Rev. Geo. A. Mackintosh, D. D., were elected Assistant Clerks for one year.

VICE MODERATOR

Rev. Herbert C. Hinds, Ph. D., was appointed Vice Moderator.

COMMITTEE ON ARRANGEMENTS

Rev. Julius Kish reported for Committee on Arrangements. Adopted.

EVENING MEETING

It was decided that when Presbytery adjourns in the afternoon it do so to meet prior to the popular evening meeting, in order to examine candidates to be taken under care of Presbytery.

NEW ERA MOVEMENT

The order of business for the afternoon was changed to give the Committee on New Era Budget an opportunity to make its report. Rev. A. P. Higley, D. D., Chairman, reported for the committee. After long discussion the following recommendation was adopted:

REPORT OF NEW ERA COMMITTEE

Recommended to Presbytery the acceptance of New Era quota of \$332,380, as handed down by Synod's Committee, \$100,000, to be subtracted on the expectation of gifts from individuals to the various boards, and that the remaining \$232,000 in round figures be apportioned to the individual churches of Presbytery. That Presbytery recommend to the churches the acceptance of the \$232,000 as the basis of their individual quotas at the ratio of increase suggested by Synod, viz; 62.2%

The New Era Committee recommend to the churches of Presbytery their individual co-operation in the Interchurch World Movement.

That a Campaign Director be secured to devote half time to the work of Interchurch Movement and its co-ordination with the Presbyterial New Era.

That the Chairman, Dr. Higley, and the Executive Secretary, Dr. Field, be authorized to secure the services of a competent man and that the committee request the Church Extension Committee to appropriate a fund of \$200 for this special work.

That in order to relate our Presbyterian Churches effectively to the Interchurch World Movement, we recommend as follows:

1. That each church appoint a local church New Era Director, either to plan for the spring's financial canvass or to be that church's representative in furthering plans for that church's participation in the New Era canvass for next year.
2. That each church appoint a local church Interchurch World Director, to represent that church in the local Interchurch World Movement campaign.
3. That these two Directors, in association with the Pastor, decide the best method of action and the extent of participation for their local church, in relation to the Interchurch World Movement this year.

Churches represented—Second, Henry F. Pope; Willoughby, W. H. Bates; N. Springfield, C. E. Woolf; Lorain, W. F. Koontz; First, F. C. Gorton; St. Mark's, H. M. Scott; Ashtabula First, Edward Richards; Windermere, Dr. W. G. Ebersole; Bethany, R. E. Pace; East Cleveland, Joseph A. Day; Boulevard, J. H. Kilmer; Akron First, Dr. Frank C. Reed; St. John's Beckwith Memorial, G. E. Morgan; Seville, Geo. N. Thomas; Woodland Avenue, Allen H. Stewart; South, R. K. McKenzie; Akron Firestone, Clyde Finney; Akron Central, E. R. Buys; Rittman, Dr. E. R. Alexander; Solon, Simon Orchard; Ashtabula Harris Memorial, W. F. Rigdon; Euclid Avenue, E. C. Baxter; Wickliffe, J. N. Krauter; Cleveland Heights, M. J. Jones; Lakewood, W. R. Stewart; Bolton Avenue, E. H. Williams.

Churches not represented—Rome, New Lyme, Kingsville, Miles Park, Phillips Avenue, Westminster, N. Kingsville, Barberton, Parma, Mayflower, Maple Heights, Calvary, Immanuel, Fairmount, Glenville, Ashtabula Prospect Street, Orwell, North, Hungarian, Linndale, Bay Village, Northfield, Ashtabula East Side, Independence.

NOMINATION OF COMMISSIONERS

According to the order of the day nominations were made for Commissioners to the General Assembly, to be held at Philadelphia, May 20th, 1920.

BILLS AND OVERTURES

Committee on Bills and Overtures reported, recommending the reception of the following ministers for enrollment in Presbytery, their letters of dismission having been found in order: Rev. Robert I. Platter from the Presbytery of Wooster; Rev. William H. Huber from the Presbytery of Chicago; Rev. John Alexander Vinton, S. T. D., from the Presbytery of New Brunswick; Rev. T. T. Neeley from the Presbytery of Cincinnati; Rev. J. H. Boetcher from the Presbytery of Pittsburgh. Their names were enrolled.

DISSOLUTION OF EAST CLEVELAND PASTORATE

Rev. L. S. Fulmer, D. D., requested the dissolution of the pastoral relation, existing between the First Church of East Cleveland and himself. The representatives of the church having been heard, the request was granted.

INTER-PROFESSIONAL CONFERENCE

Dr. W. G. Ebersole of the Windermere Church addressed Presbytery on the Inter-Professional Conference.

COMMITTEES APPOINTED

Moderator appointed the Standing Committees: Bills and Overtures, Rev. Arthur H. Limouze, Rev. Chas. T. Shaw and Elder E. H. Williams. Judicial Business, Rev. Herbert C. Hinds, Ph. D., Rev. Edward C. Young, Elder G. E. Morgan. Records, Rev. Basil R. King, Rev. Chas. A. Hunter, Elder Myron J. Jones. Leave of Absence, Rev. Harry H. Bergen, Elder E. C. Baxter. Resolutions, Rev. Adelbert P. Higley, D. D., Rev. William L. Swan, D. D., Elder Clyde Finney. College Visitor, Rev. Louis F. Ruf. Next Place of Meeting,

Rev. Joel B. Hayden and Elder Allen H. Stewart. Inasmuch as the Permanent Committee on Nominations has lost its members through removals, the Moderator appointed the following to serve: Rev. Elliot Field, D. D., Rev. W. P. Thomas and Elder Henry F. Pope.

REV. JOHN T. REAGAN DISMISSED

Upon recommendation of Committee on Bills and Overtures the Rev. J. T. Reagan was granted a letter of dismission to the Presbytery of Dubuque.

SOLON CHURCH FEDERATION

Rev. Geo. C. Gerlach presented the proposed federation of the Solon Presbyterian Church with the Disciple Church of that place, both congregations having voted in favor of the proposition, the Presbyterian by a vote of 26 to 13, the Disciple by a unanimous vote. It was decided to appoint a special committee to co-operate with the Solon Church in working out the plan of federation.

ADJOURNMENT

The Presbytery adjourned to 7:45 in the evening, after Rev. Howard D. Borley offered prayer.

EVENING

Presbytery reconvened at 7:45 in the evening and before proceeding to the popular meeting, Presbytery proceeded to receive under its care two brethren.

MR. CHARLES SCHOVANEK

Mr. Charles Schovanek, having been recommended by the Session of the Old Stone Church, of which he is a member, was examined as to Christian experience and motives for entering the ministry. His case was referred after he had been accepted, as a candidate for the ministry, to the Committee on Examination of Candidates to report to Presbytery the next morning, regarding any further possible action.

MR. HUGH VICTOR PERKINS

Mr. Hugh Victor Perkins, recommended by the Session of the Kingsville Presbyterian Church, was also examined and received under care of Presbytery, as a candidate for the ministry.

ADJOURNMENT

Presbytery adjourned to meet Tuesday morning, April 20th, 1920, at 9:00 o'clock.

TUESDAY MORNING, APRIL 20TH

Presbytery resumed its sessions Tuesday, April 20th, 1920, at 9:00 o'clock.

Rev. Howard D. Borley conducted devotional exercises, after which Presbytery was constituted with prayer, and the roll was completed.

DOCKET

The docket for the day was adopted.

EXAMINATION OF CANDIDATES

Dr. A. B. Meldrum reported for the Committee on Examination of Candidates, that Mr. Charles Schovanek, who had been taken under care of Presbytery as a candidate for the ministry, had applied for ordination. It was ordered by Presbytery that he be examined in view to licensure, and the giving of parts and other matters, pertaining to the case, were referred to the Committee on Examination of Candidates. The brother has preached a number of years in the Disciple Church and has studied at Hiram College.

MINISTERIAL RELIEF

Rev. David E. Platter reported for the Committee on Ministerial Relief and the report was accepted, all applications for aid contained in the report were granted, and Rev. Thomas G. Pearce, D. D., was placed on the Honorably Retired list. Rev. John T. Reagan, who has received aid, has surrendered his application, entering again into missionary work in Iowa.

OVERTURES

Committee on Bills and Overtures reported favorably on the Overture to the General Assembly from the Pittsburgh Presbytery. Adopted. Overture from the Presbytery of Cincinnati was also adopted. Overture from the Cayuga Presbytery was adopted. Petition on the Ohio State Federation of Churches from President W. O. Thompson was recommended and adopted.

CLEVELAND OVERTURE

The following overture was introduced by Rev. Arthur H. Limouze and Rev. Chas. T. Shaw, and unanimously adopted:

"The Presbytery of Cleveland overtures the General Assembly of the Presbyterian Church in the U. S. A., met in session at Philadelphia, to consider the question of overhead expenses, as now being borne by the Church on the present combination of the many boards and agencies and the recently established New Era Committee, with a view to consolidating agencies, in order to secure efficiency in administration."

REPORT OF CHURCH EXTENSION COMMITTEE

The report of the Church Extension Committee was made by Rev. J. D. Williamson, D. D., Chairman. The report was received and the recommendations adopted seriatim:

First recommendation, that Rev. Chas L. Zorbaugh, D. D., whose term as Superintendent now expires, be re-engaged for another term of three years at a salary of \$4,800, one-half of which is to be paid by the Presbyterian Union. Adopted.

Second recommendation, that the following budget be adopted: Budget Church Extension Committee, Bay Church, \$260; Linndale, \$1,200; St. Mark's, \$1,650; Forestdale, \$700; Immanuel, \$1,000; Mayflower and Maple Heights, \$1,220; Phillips Avenue, \$300; Grace Chapel, \$600; Akron Central, \$1,320; Ashtabula East Side, \$800; Harris Memorial, \$800; Kingsville, \$700; North Kingsville, \$360; New Lyme and Rome, \$700; Rittman, \$300; Seville, \$300; Woodland Avenue, \$25,000; North, \$9,090; Akron Firestone, \$2,500; Redeemer, \$1,830; Saviour, \$2,340; Akron Italian Mission, \$2,500; Daily

Vacation Bible Schools, \$1,800; Extension, \$3,000; Contingent, \$500; Synodical Home Missions Committee, \$500; Administration, \$8,584. Total, \$67,933.

INTERCHURCH WORLD MOVEMENT

Mr. David W. Teachout addressed Presbytery on the Inter-church World Movement's campaign in Cleveland.

FOREIGN WORK

Rev. Harvey E. Holt, Rev. Julius Kish, Rev. Archibald McClure and Rev. Joel B. Hayden reported the activities in their fields of service, each being given a very few minutes to address Presbytery.

COMMISSIONERS TO ASSEMBLY

At 11:30 o'clock, according to the order of the day, the following persons were elected Commissioners to the General Assembly:

Ministerial Principals—W. F. Dickens Lewis, D. D.; Rev. Herbert C. Hinds, Ph. D.; Adelbert P. Higley, D. D., and W. K. C. Thomson.

Ministerial Alternates—Chas. A. Hunter, Elmer W. Blew, Arthur H. Limouze and Elliot Field, D. D.

Elders, Principals—Clyde Finney, Emmett C. Baxter, David W. Frackelton, William O. McClure.

Elders, Alternates—W. F. Rigden, P. H. Whelan, Arthur E. Danforth, J. N. Krauter.

WICKLIFFE PARSONAGE

Presbytery recommended to the Church Extension Committee the appropriation of \$1,000 to the manse fund of the Wickliffe Church.

REV. W. H. HUBER CALLED

Committee on Bills and Overtures reported as in order the call of the First Church of Akron, for the pastoral services of Rev. William H. Huber. It was placed in the hands of the brother, who accepted the same. Pastor-elect and elder were appointed a committee to prepare a program of installation.

The following was reported later and adopted: Time, Thursday evening, April 22nd, 1920, at 8:00 o'clock; Moderator to preside and propound constitutional questions; President, Chas. F. Wishart, D. D., of Wooster College to deliver the sermon; Rev. Samuel M. Gibson, D. D., of Wheeling Presbytery charge to the pastor, and Rev. Archibald McClure charge to the people.

NECROLOGY

Rev. A. C. Ludlow, D. D., reported for the Committee on Necrology. During the year Rev. Thomas Turnbull and Elder Livingston Fewsmith, for sixteen years lay assistant to Rev. A. B. Meldrum, D. D., in the Old Stone Church, have passed away. Dr. Meldrum added his personal testimony in appreciation of the assistance of Mr. Fewsmith in the work of the church, while Rev. A. P. Higley, D. D., also spoke of the work of Rev. Thomas Turnbull, especially that at Pomeroy, O. Rev. James D. Williamson, D. D., offered prayer and resolutions relative to both of the brethren were ordered prepared for minutes of Presbytery and also for the families of the deceased brethren. Rev. Elliot Field, D. D., and stated clerk were appointed a committee on resolutions.

TREASURER'S REPORT

Elder W. O. McClure made his report as Treasurer of the Church Extension Committee. Report accepted.

RECESS

Presbytery took recess for dinner, which was bountifully prepared by the ladies of the Hungarian Church, after which a few addresses were made and thanks returned to the ladies and officers of the church for their hospitality.

AFTERNOON SESSION

At 2:00 o'clock in the afternoon Presbytery reassembled, and was led in prayer by Rev. Floyd Logee.

CENTENNIAL CELEBRATION

Moderator announced the appointment of a special committee on the Centennial Celebration of the Old Stone Church next fall, according to an order of last Presbytery. Rev. A. P.

Higley, D. D.; Rev. J. D. Williamson, D. D.; Rev. Clarence S. Gee, Rev. Elliott Field, D. D.; Elder John Hogg were appointed.

OLON CHURCH

The Solon Church was authorized to try out its plan of federation with the Christian Church of that place for one year.

AMERICAN BIBLE SOCIETY

Rev. F. E. Marsden addressed Presbytery on the work of the American Bible Society.

CORRESPONDING MEMBER

Rev. F. W. Fraser, D. D., of Mahoning Presbytery was invited to sit as a corresponding member.

OVERTURE

Committee on Bills and Overtures recommended the approval of an overture prepared by Dr. R. R. Marquis, as follows: "The Presbytery of Cleveland would respectfully overture the General Assembly of the Presbyterian Church in the United States to take such steps as are necessary to put on an equal basis those ministers eligible to the honor roll, on either the Relief or Sustentation departments, in respect both of age and maximum payments." Adopted.

FIRESTONE PASTORATE DISSOLVED

Rev. Archibald McClure requested that the pastoral relation, existing between the Firestone Church, Akron, and himself be dissolved, in order that he might accept a call to the Presbyterian Church at South Bend, Ind. After hearing from the representatives of the congregation, who expressed their great regret that this dissolution must be granted at the pastor's request alone, the pastorate was dissolved.

Rev. Mr. McClure was granted a letter of dismissal to the Presbytery of Logansport and empowered to declare the pulpit vacant. The church was given permission to supply its own pulpit, until the next meeting of Presbytery.

DISSOLUTION OF SEVILLE PASTORATE

Rev. Geo. H. L. Beeman requested that the pastoral relation existing between the Seville Church and himself be dissolved, in order that he might accept a call elsewhere. After hearing from the representatives of the congregation, the pastoral relation was dissolved. Pulpit to be declared vacant and the session granted power to supply its pulpit.

A letter of dismissal was granted Rev. Geo. H. L. Beeman to the Presbytery of Grafton.

CALL TO REV. ROBERT I. PLATTER

Bills and Overtures Committee reported the call of the Rittman Church for the pastoral services of Rev. Robert I. Platter in order, and it was placed in the hands of the brother who accepted the same. Pastor-elect and elder were appointed a committee to report a program of installation. This was later reported and adopted as follows: Time, Tuesday evening, May 11th, 1920; Moderator to preside and preach the sermon; Rev. Arthur H. Limouze to charge the pastor; Rev. Chas. A. Hunter to charge the people.

PERMANENT COMMITTEES

Rev. Elliot Field, D. D., as Chairman of Committee on Nominations, reported the Permanent Committees as follows:

CHURCH EXTENSION COMMITTEE

Class of 1922—Rev. William H. Huber for unexpired term of William L. McCormick.

Class of 1923—Louis F. Ruf, A. H. Limouze, Sereno P. Fenn, A. A. McCaslin, D. W. Frackelton.

TRUSTEE OF PRESBYTERY

Lucien B. Hall, for five years, to succeed himself.

PERMANENT COMMITTEES

Foreign Missions—W. F. Dickens-Lewis, D. D.; Chas. T. Shaw, Clarence S. Gee, W. S. Morley, W. H. Willits. Elders,

John L. Severance, S. P. Fenn, Flamen Ball, Jr., Clyde Finney, W. D. Frackelton, Henry F. Pope.

Freedmen—Basil R. King, Perry W. Sinks, S. T. D., A. K. Duff. Elder, E. C. Eckert.

Education—Elliot Field, D. D.; Elwood Erickson. Elders, C. W. Hippard, H. D. Marble, P. A. Ryder.

Ministerial Relief—David E. Platter, Alfred J. Wright, Herbert C. Hinds, Ph. D. Elder, Frank M. Chandler.

Necrology—Arthur C. Ludlow, D. D.; William P. Thomas.

Religious Education—Harry H. Bergen, Edward C. Young, Joel B. Hayden, L. S. Fulmer, Elmer W. Blew. Elders, Robert M. Cleaveland, A. T. Hills, Julien W. Tyler.

Temperance and Sabbath Observance—R. R. Marquis, D. D.; C. Lee Jefferson, D. D.; Francis De Simone, Peter E. Monnet. Elders, W. H. Winter, Clifford C. Thayer.

Church Finance—Chas. A. Hunter, Robert I. Platter. Elders, S. R. Harris, R. K. McKenzie.

American Bible and Tract Societies—W. L. Swan, D. D.; H. A. L. King, George C. Gerlach. Elders, B. P. Geiger, C. E. Woolf.

Examination of Candidates—Andrew B. Meldrum, D. D.; Prof. Howell M. Haydn, Paul F. Sutphen, D. D.; Alexander McGaffin, D. D.; Herbert C. Hinds, Ph. D.; Clarence S. Gee, Louis F. Ruf, Adelbert P. Higley, D. D.; Joel B. Hayden, A. H. Limouze.

Evangelistic Committee—Louis F. Ruf, Arthur C. Ludlow, D. D.; Adelbert P. Higley, D. D.; K. C. Thomson, Wm. P. Thomas, Wilber C. Mickey, D. D.; James B. Ely, D. D.; Malcolm Matheson. Elders, E. H. Williams, W. C. McCullough, John H. Hogg, Myron J. Jones, G. Frew Pollock, S. R. Harris.

Vacancy and Supply—Chas. L. Zorbaugh, D. D.; A. H. Limouze, Wm. H. Huber, Harvey Holt, Arthur C. Ludlow, D. D. Elders, T. E. Borton, C. H. Judkins, John Brockelhurst.

Brotherhood—H. D. Borley, E. R. Wright, Frank T. Barry. Elders, J. Sharp Maxwell, H. J. Repp, Geo. W. Spellman.

Nomination—A. M. Campbell, Lee H. Richardson, Wm. P. Thomas. Elders, Emmett C. Baxter, D. H. McGregor, Jr.; Arthur E. Danforth.

Narrative—Ozro R. Newcomb, Julius Kish. Elder, Samuel M. McMaster.

Aid for Colleges and College of Wooster—Adelbert P. Higley, D. D.; Paul F. Sutphen, D. D. Elders, John L. Severance, Chas. E. Adams.

EXECUTIVE COMMISSION

Class of 1921—W. C. McCullough, for unexpired term of Livingston Fewsmith, deceased.

Class of 1923—Adelbert P. Higley, D. D.; Harvey Holt Elders, E. C. Collins, W. G. Ebersole.

REPORT OF INSTALLATION

The installation of the Rev. William H. Huber over the First Church of Akron was reported to have been held Thursday evening, April 22, 1920.

REPORT OF TREASURER

Rev. Arthur C. Ludlow, D. D., reported as Treasurer of Presbytery and it was adopted. The assessment for the next year was left to the Executive Commission to apportion according to the necessities.

INTERCHURCH MOVEMENT

Rev. A. P. Higley, D. D., reported for the Committee on Interchurch Movement. The report was adopted, and the chairman asked for \$200 for expenses of the committee, if it proved to be necessary. This was referred favorably to the Church Extension Committee.

NARRATIVE

Rev. Julius Kish read the Narrative of Religion. It was received and prayer was offered.

CHURCH AND CITY

Rev. Elliot Field, D. D., spoke upon the plan of "Church and City," to be published for distribution among the churches.

EXAMINATION OF RECORDS

Rev. Basil R. King reported for the Committee on Examination of Sessional Records. Exceptions were reported and minute made of them in the books. Report as a whole adopted.

CHURCH EXTENSION COMMITTEE AND PRESBYTERY

The committee appointed to report on the relation between the Church Extension Committee and Presbytery asked for longer time, in which to formulate its report. Granted.

COMMITTEE ON FINANCE

Rev. H. C. Hinds, Ph. D., reported verbally for Committee on Finance. Received.

FALL MEETING

The invitation of the Immanuel Church to entertain Fall Meeting of Presbytery was received and gratefully adopted.

TRUSTEES OF PRESBYTERY

Dr. Ludlow reported for the Board of Trustees of Presbytery. The treasurer of the Board of Trustees had submitted a report for half a year, on account of change of annual meeting. This report was adopted. Elder Frank M. Chandler was elected for a term of five years.

SALARIES INCREASED

The following churches reported raise of salaries over the specified amounts in calls: Lorain from \$1,500 to \$2,000; Barberton increased \$600; Boulevard, \$500; Phillips Avenue, \$600; Firestone Church, Akron, salary at \$2,400; Bethany increased \$500.

LEAVE OF ABSENCE

Committee on Leave of Absence reported the following excused: Swan, Ruff, Thompson, Gee, Pace, Limouze, Shaw, McClure, Bergen and Elders McDonald, Kuntz, Mackenzie.

MODERATORS OF SESSIONS

Following were appointed moderators of sessions in vacant churches: Kingsville and N. Kingsville, Rev. P. W. Sinks; Seville, Rev. R. I. Platter; Firestone, Rev. F. G. Behner; Solon, Rev. A. C. Ludlow; Ashtabula, East Side, Rev. H. D. Borley; Independence, Rev. A. C. Ludlow.

MINUTES

Minutes of the meeting were read and approved.

ADJOURNMENT

Presbytery adjourned. Prayer by Rev. J. N. Wilson.

REV. CLARENCE S. GEE, MODERATOR

Rev. Arthur C. Ludlow, D. D., Stated Clerk.

Rev. William P. Thomas, Permanent Clerk.

Rev. Geo. A. Mackintosh, D. D., Permanent Clerk.

MINUTES

—OF THE—

Stated Fall and Winter Meetings

—OF THE—

Cleveland Presbytery

—HELD AT—

Harkness Estate, Willoughby, Ohio

September 16th, 1919

Old Stone Church

December 16th, 1919

MINUTES

—OF THE—

Stated Fall and Winter Meetings

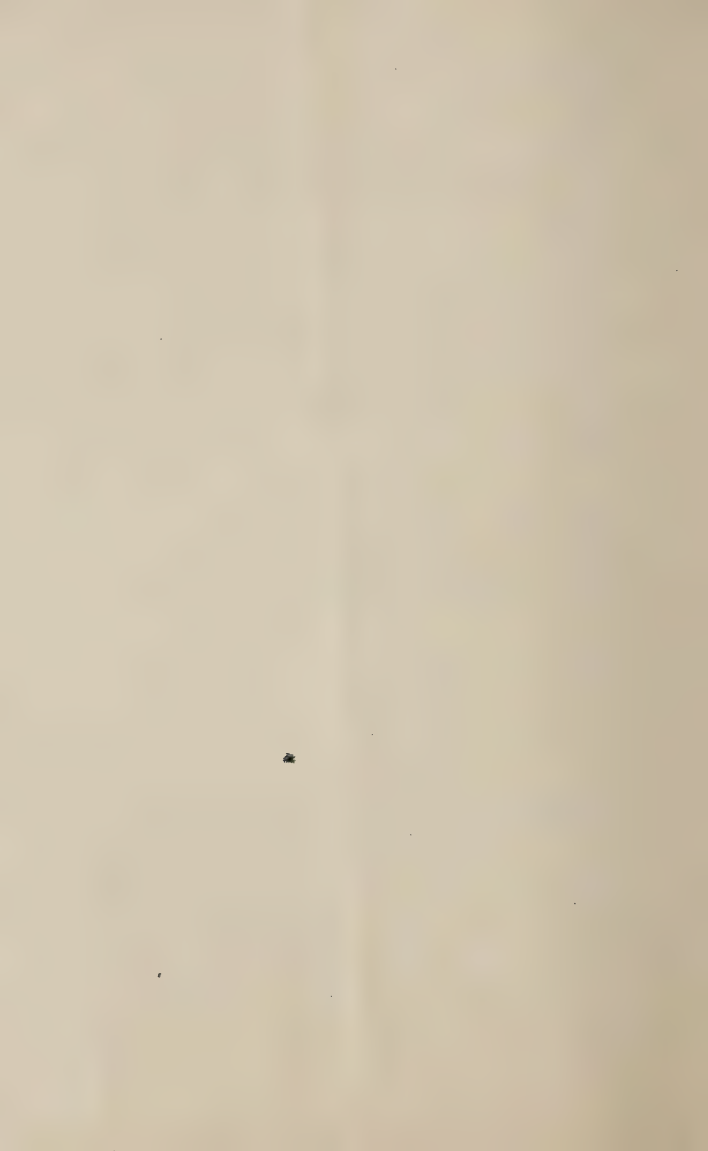
—OF THE—

Cleveland Presbytery

—HELD AT—

Harkness Estate, Willoughby, Ohio
September 16th, 1919

Old Stone Church
December 16th, 1919



Fall Meeting of Presbytery

The Presbytery of Cleveland convened for its Fall Meeting, on the Harkness Estate, Willoughby, Tuesday, Sept. 16th, 1919, at 10:00 a. m. A Summer Camp for Children has been conducted at this place by Presbytery and Presbytery's meeting was of the nature of an outing. Devotional exercises were conducted by Rev. Lee H. Richardson, after which Presbytery was called to order by Rev. Wilber C. Mickey, D. D., Vice-Moderator, the Moderator, Rev. William L. McCormick, having left for his new field in Philadelphia.

Roll

The roll was formed as follows:

Ministers present—J. Nesbit Wilson, Matthew H. Bradley, James D. Williamson, D. D., Paul F. Sutphen, D. D., Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., Lee H. Richardson, William P. Thomas, Wilber C. Mickey, D. D., Louis F. Ruf, Chas. L. Zorbaugh, D. D., Edward C. Young, Alfred J. Wright, Elliot Field, D. D., Peter E. Monnet, Herbert C. Hinds, Ph. D., John J. Graham, Henry E. Giles, Frank F. Barry, Geo. H. L. Beeman, Rollin R. Marquis, D. D., Julius Kish, Clarence S. Gee, Ozro R. Newcomb, Adelbert P. Higley, D. D., Perry W. Sinks, S. T. D., H. A. L. King, Basil R. King, Archibald McClure, Arthur M. Campbell, Newton Donaldson, D. D., William S. Morley, W. F. Dickens-Lewis, D. D., Elmer W. Blew, Francisco De Simone, J. Grant Walter, William L. Swan, D. D., C. Lee Jefferson, D. D., Harry H. Bergen, Harvey E. Holt.

Churches represented—First, T. A. Torrence; Wickliffe, Henry Karr; St. Mark's, E. Z. Brown; Ashtabula First, S. R. Harris; Windermere, Henry A. Taylor; Phillips Avenue, R. J. Beattie; Westminster, D. H. McGregor; Lakewood, Chas. Hollman; Bolton Avenue, H. Dow Marble; St. John's Beckwith Memorial, Louis Di Cicco; Seville, S. R. Dundas; Woodland Avenue, Frank M. Chandler; South, J. C. Shuur; Ashtabula Prospect St., S. H. French; North, J. P. Duncan; Akron Firestone, L. A. Conley;

Akron Central, H. A. Shuman; Rittman, Vance Hickin; Streetsboro, R. M. Sperry.

Corresponding Members

Rev. James B. Ely, D. D., of the Philadelphia Presbytery, and Rev. F. W. Pace, of the Evangelical Alliance, and Rev. S. H. Robinson, of Philadelphia Presbytery, were invited to sit as corresponding members. Rev. Matthan M. Marshall and Prof. Howell M. Haydn were excused from attendance.

Moderator-Clerk

Rev. Wilber C. Mickey, D. D., Vice-Moderator, was elected Moderator for the rest of the year. Rev. Arthur M. Campbell was appointed Assistant Clerk of the meeting.

Minutes

Reading of the minutes of the Spring Meeting was omitted, as printed copies had been circulated, and they were approved, as printed.

Minutes of adjourned and *pro re nata* meetings were read and approved as follows:

Adjourned Meeting

An adjourned meeting of Presbytery was held in the Old Stone Church, at 2:00 o'clock in the afternoon, May 5th, 1919. Prayer was offered by Moderator, Rev. W. L. McCormick, and the roll was formed.

(The Stated Clerk being absent, the minutes were taken by a clerk *pro tem.*, and evidently no record was made of the roll.)

Church Extension Committee

The committee appointed to make a report upon the relation which the Church Extension Committee sustains to Presbytery, asked for extension of time to make its report. The request was also made, that two additional members be appointed. Rev. Louis F. Ruf's resignation, as Chairman of this committee was accepted, but he was kept upon the committee.

Church Extension Committee's Report

Dr. C. L. Zorbaugh reported for the Church Extension Committee. First that the Ashtabula mission fields of East Side and Harris Memorial be separated, and that to do this \$800 was appropriated, that the fields might have two pastors.

Labor Within Bounds of Presbytery

Rev. E. L. Buchanan was granted permission to labor within the bounds of Presbytery.

West Side Italian Mission

The request of the Church Extension Committee, that Rev. Mr. Pace be employed to have charge of the West Side Italian Mission, was granted, and that the brother be given the privilege of laboring within the bounds of Presbytery.

New Era Clearing House

The following overture to the General Assembly was adopted, relating to the establishment of the New Era Clearing House, at Columbus, O.: "The Presbytery of Cleveland overtures the General Assembly to determine the status of the New Era Clearing House, at Columbus, O., and the relation which the churches of Ohio shall sustain to it, as a proposed receiver and distributor of the benevolent contributions of the churches of the Synod of Ohio."

New Era Movement Roll Call

Presbytery ordered the roll call of churches for reports upon the New Era movement.

Invitation To General Assembly

Rev. Arthur C. Ludlow, Rev. C. L. Zorbaugh and Elder Henry F. Pope were appointed a committee to consider the possibility of extending an invitation to the General Assembly to meet next year in Cleveland. This committee reported after deliberation, that there would not be time for the extending of such an invitation for the next Assembly.

Adjournment

After the reading of the minutes and prayer the meeting, which had been mainly that of conference, over the New Era Movement, adjourned to meet the evening of May 15th, in the Miles Park Pres-

byterian Church, for the purpose of installing Rev. Clarence S. Gee, as Associate Pastor over that congregation.

REV. WILLIAM L. McCORMICK, Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. GEORGE A. MACKINTOSH, D. D., Assistant Clerk.

Adjourned Meeting

An adjourned meeting of Cleveland Presbytery was held Thursday evening, May 15th, 1919, at 7:30 o'clock, in the Miles Park Presbyterian Church.

Moderator, Rev. William L. McCormick not being present, Rev. Louis F. Ruf, the last Moderator present presided, opening the meeting with prayer. The following roll was made:

Roll

Ministers present—Louis F. Ruf, Arthur C. Ludlow, D. D., Clarence S. Gee, Edward C. Young, J. Nesbit Wilson, Paul F. Sutphen, D. D., Matthan M. Marshall, Eugene W. Pocock, Herbert C. Hinds, Ph. D., James D. Williamson, D. D., Ozro R. Newcomb, Alexander McGaffin, D. D.

Elders present—Miles Park Church, Scovill B. Pearse; Euclid Avenue Church, H. R. P. Hamilton.

Rev. Clarence S. Gee's Call

The call from the Miles Park Presbyterian Church for the services of Rev. Clarence S. Gee, as associate pastor, was found in order, and placed in the hands of the brother, who accepted the same.

Presbytery appointed Rev. Eugene W. Pocock, a seminary classmate of the pastor to be installed, to preside and to propound the constitutional questions.

Installation Service

After the transaction of business, the followign order of installation service was conducted by Presbytery, there being a large audience present:

Rev. Eugene W. Pocock, presiding; Rev. Edward C. Young, offering prayer; Rev. Louis F. Ruf, the sermon; Rev. Alexander McGaffin, D. D., prayer of installment; Rev. Herbert C. Hinds, Ph. D., charge to the people; Rev. Arthur C. Ludlow, D. D., charge to the pastor.

Adjournment

At the close of the installation service, Presbytery adjourned, to meet May 20th, 1919, at the Central Church, Akron, O.

REV. LOUIS F. RUF, Moderator *pro tem*.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

Adjourned Meeting

An adjourned meeting of Cleveland Presbytery convened May 20th, 1919, in the office of the Federated Churches, Akron, O., at 7:00 o'clock. Moderator, Rev. William L. McCormick called the meeting to order, and offered prayer. In the absence of the clerks, Rev. Archibald McClure served as clerk *pro tem*. The roll was formed, as follows:

Roll

Ministers present—William L. McCormick, Archibald McClure, Chas. A. Hunter, F. G. Behner, Eugene W. Pocock.

Churches represented—Akron First, D. R. Shirk; Akron Central, H. A. Shuman; Akron Firestone Park, Clyde Finney; North Springfield, C. E. Woolf.

Elders Buys, Purdy and Jackson and Trustee Read of the Akron Central Church were also present.

Rev. Eugene W. Pocock Resigns

Rev. Eugene W. Pocock presented his request for the dissolution of the pastoral relation, existing between himself and the Akron Central Church, in order that he might accept the work, as Director of Religious Education in the Broad Street Presbyterian Church, Columbus, O. Elder H. A. Shuman reported the action of the congregation, in accepting reluctantly the resignation of the pastor, and many appreciative remarks were made, as to the service rendered at the Central Church by Rev. E. W. Pocock. The pastorate was dissolved to take effect June 1st, 1919.

Rev. F. G. Behner was appointed to preach and to declare the pulpit vacant, and to serve as moderator of the Session, which was given power to supply its pulpit.

Rev. Eugene W. Pocock was granted a letter of dismission to the Columbus Presbytery.

Adjournment

The roll was called, minutes read and after prayer Presbytery adjourned to meet at the call of the Moderator.

REV. WILLIAM L. McCORMICK, Moderator.

REV. ARCHIBALD McCURE, Clerk *pro tem*.

Adjourned Meeting

The Presbytery of Cleveland held an adjourned meeting Monday, July 14th, 1919, at the Old Stone Church. Meeting was called to order by Moderator, Rev. William L. McCormick, who offered prayer. The roll was called and made as follows:

Roll

Ministers present—Houston W. Lowry, D. D., William L. McCormick, Chas. L. Zorbaugh, D. D., Perry W. Sinks, S. T. D., Peter E. Monnet, Frederick G. Behner, Wilber C. Mickey, D. D., Louis F. Ruf, Alfred J. Wright, J. Nesbit Wilson, C. Lee Jefferson, D. D.,

R. R. Marquis, D. D., Herbert C. Hinds, Ph. D., Basil R. King, Harry H. Bergen, W. F. Dickens-Lewis, D. D., William P. Thomas.

Church represented—Akron First, G. F. Pollock.

Vice-Moderator Appointed

Rev. Wilber C. Mickey, D. D., was appointed Vice-Moderator, and asked to take the chair.

Rev. William L. McCormick Resigns

Rev. William L. McCormick asked for the dissolution of the pastoral relation, existing between himself and the First Church, Akron, in order that he may become pastor of the Bethlehem Presbyterian Church, Philadelphia.

Elder Pollock reported the reluctant concurrence of the congregation of the Akron First Church in the request of the pastor.

Many words of appreciation were spoken by members of Presbytery, and the pastoral relation was dissolved to take effect the 31st of August.

Rev. F. G. Behner was appointed to moderate the Session, also to declare the pulpit vacant, Sunday, Sept. 6th.

The Session was granted the power to supply its pulpit, and Rev. W. L. McCormick was granted a letter of dismission to the Presbytery of Philadelphia.

Report of Church Extension

The Church Extension Committee reported a proposed conference of Superintendent Chas. L. Zorbaugh with the representatives of the United Presbyterian Church, on North Hill, Akron, and Presbytery authorized the Church Extension Committee to take whatever action it deemed wise in that matter.

Approval was also given to the Thackery Avenue location of the St. Mark's Church.

Dr. Zorbaugh was authorized to hold a conference with the representatives of the M. E. Church in Streetsboro, as to a possible union of the Presbyterian and M. E. Churches, at Streetsboro.

Adjournment

After reading the minutes, and prayer by Dr. Mickey, Presbytery adjourned.

REV. WILLIAM L. MCCORMICK, Moderator.

REV. WILLIAM P. THOMAS, Assistant Clerk.

Application for Loan

Rev. Elliot Field, D. D., presented an application for the loan of \$150.00 from the Board of Education, for Miss Leone I. Marquis, who is a student in the senior class at Wooster College, preparing for foreign service. Approved.

Licensure Examination

The examination of Mr. John W. Mulder for licensure was made the order of the day, for 2:00 p. m.

Committee on Arrangements

Committee on Arrangements reported recess at 12:15; luncheon at 1:00 o'clock; resumption of business at 2:00 o'clock; ball game at 4:00 o'clock, at which time the ministers were to play the elders; dinner, 6:00 p. m., followed by a devotional hour to be led by Dr. Meldrum. Report was adopted and the docket, as read, also adopted.

Dissolution of Pastorate

Committee on Bills and Overtures reported the request of Rev. Chas. H. McDonald, D. D., for the dissolution of the pastoral relations existing between himself and the First Church of Ashtabula, to take effect Oct. 1st. The action of a congregational meeting was reported by Elders S. R. Harris and B. F. Flower. There was reluctant concurrence on part of the congregation in the pastor's request, and there were many expressions of appreciation, regarding Mr. McDonald's work at Ashtabula, and in the Presbytery.

The request of Dr. McDonald, who could not be present at the meeting of Presbytery, was granted, and he was empowered to de-

clare the pulpit vacant the last Sunday in the month. Rev. Herbert C. Hinds, Ph. D., was appointed Moderator of the Session of the First Church of Ashtabula; also to supply the pulpit.

Vice-Moderator

Rev. Clarence S. Gee was appointed Vice-Moderator of Presbytery.

Rev. John N. Morrison Dismissed

The request of Rev. John N. Morrison for a letter of dismission to the Erie Presbytery was granted, he having accepted a call to the Presbyterian Church, Warren, Pa.

Rev. William S. Morley Released

Rev. William S. Morley, Ph. D., was released from the pastorate of the North Kingsville Church, at his own request, there being announcement that the congregation had concurred in the request.

Admonishment

Rev. Louis F. Ruf offered a resolution, calling the attention of pastors and churches to follow the order of the Presbyterian polity, in seeking dissolution of pastorates, too great carelessness having been exercised in several cases.

Rev. William S. Morley Called

A call from the Harris Memorial Church, Ashtabula, for the pastoral services of Rev. William S. Morley was reported in order by the Committee on Bills and Overtures, and placed in the hands of the brother, who accepted the same. Pastor-elect and Elder S. R. Harris were appointed a committee on service of installation.

The following order of installation service was afterwards reported and adopted: Time, Sept. 23rd, at 7:30 o'clock; Rev. Chas. H. McDonald, D. D., to preside and to charge the pastor; Rev. Henry E. Giles to preach the sermon, and Elder S. R. Harris to charge the people.

Rev. Henry E. Giles Dismissed

Rev. Henry E. Giles requested the dissolution of the pastoral relations existing between himself and the Prospect Street Church of Ashtabula, he having accepted a call to Portland, Oregon. Elder S. H. French reported the reluctant concurrence of the congregation. The request was granted to take effect Nov. 1st, Rev. Mr. Giles to declare the pulpit vacant the last Sunday in October. Rev. W. S. Morley was appointed to moderate the session, which was granted power to supply its pulpit. Rev. H. E. Giles was granted a letter of dismissal to the Presbytery of Portland.

New Era Magazine

Rev. Newton Donaldson, D. D., reported for the New Era Magazine and urged a larger circulation among the churches.

Reports on Installations

Reports were received on the installations of Rev. Frank F. Barry, as Associate Pastor at the Woodland Avenue Church; Rev. R. R. Marquis, D. D., at the Wickliffe Church, and Rev. C. Lee Jefferson, D. D., at St. Mark's Church.

Committee on Wooster College

Rev. Paul F. Sutphen, D. D., reported for the Committee on Wooster College. Received and placed on file.

Foreign Missions

Rev. Alexander McGaffin, D. D., gave a verbal report for the Committee on Foreign Missions.

Leave of Absence

Rev. Harry H. Bergen was appointed Chairman of the Committee on Leave of Absence.

Committee on Religious Education

Rev. E. C. Young's request that his report on Religious Education be postponed to the Winter Meeting was granted.

Adjournment

After prayer by Rev. F. F. Barry, Presbytery adjourned for noon recess. Thanks were expressed to the Harkness family for the use of the Summer Camp for meeting of Presbytery, also for the outing of ministers, and to those employed in serving the dinner.

Afternoon Session

Presbytery reconvened at 2:00 p. m., Vice-Moderator, Rev. Clarence S. Gee, in the chair. Prayer was offered by Rev. W. L. Swan, D. D.

Committee on Examination

Rev. A. B. Meldrum, D. D., reported for the Committee on Examination of Candidates. The committee gave an explanation of the examination of all parts of trial and recommended that Rev. John W. Mulder be licensed to preach. The report was adopted. After prayer by Rev. H. H. Bergen, the candidate was duly licensed.

Union of Churches in Akron

Dr. C. L. Zorbaugh reported that the proposed co-operation with the United Presbyterians of Akron is impossible at the present time.

Dissolution of Rittman Pastorate

Elders from the Rittman Church reported the request of the Rev. D. Paul Herriott for the dissolution of the pastoral relation existing between him and the Rittman Church. In view of the fact that the pastor had left the church and notified the officers in writing that he wished to resign, the request was granted. Stated Clerk was instructed to secure from Rev. D. P. Herriott reasons for his action.

Rev. Geo. H. L. Beeman was appointed to preach and declare the pulpit vacant; also to moderate the Session.

Union at Streetsboro

Dr. C. L. Zorbaugh reported a plan for the union of the Streetsboro Presbyterian Church with the M. E. Church at that place.

Elders E. N. Sperry and A. W. McGrew spoke for the congregation, and reported the latter's concurrence in the proposed plan, as to yielding the field to the Methodist Church.

In connection with this proposed merger, the Methodist officials of Northern Ohio propose to surrender their work at Northfield to the Presbyterian Church.

The petition of the Streetsboro congregation was granted, the matter of adjustment of the property being referred to the Executive Commission of Presbytery with power to act, and the Stated Clerk was authorized to grant letters of dismissal to the members of the Streetsboro Church to the church of their choice on demand.

Licentiate J. W. Mulder Recommended

Licentiate John W. Mulder was recommended to the Board of Education for \$150.

Miss Ellet's Case

The protests of Miss Minnie Ellet of the North Springfield Church against actions of the trustees of that congregation, in handling the property, was referred to the Executive Commission.

Evangelistic Committee

Rév. Louis F. Ruf reported for the Evangelistic Committee, a verbal report, which was received.

Delegates to Synod

Committee on Nominations recommended the following as delegates to the Synod meeting; at Athens, Ohio, Oct. 14th. They were elected, and the Stated Clerk was given power to secure alternates:

Ministers—James D. Williamson, D. D., Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., Basil R. King, Archibald McClure, Louis F. Ruf, William L. Swan, D. D., R. R. Marquis, D. D., Geo. H. L. Beeman, Arthur M. Campbell, Frank F. Barry, Harry H. Bergen, Chas. L. Zorbaugh, D. D., Elliot Field, D. D., Adelbert P. Higley, D. D., W. F. Dickens-Lewis, D. D.

Elders—L. A. Connolly, Firestone Park, Akron; Henry A. Taylor, Windermere; H. Dow Marble, Bolton Avenue; Chas. Holl-

man, Lakewood; Owen W. Gifford, Cleveland Heights; Scovill B. Pearse, Miles Park; P. H. Wheelan, North; John Gammell, Immanuel; Harold Robinson, Kingsville; R. J. Beattie, Phillips Avenue; H. A. Shuman, Akron Central; W. R. Conners, St. Mark's; Frank M. Ruetenik, Willoughby; J. C. Shuur, South; E. D. Taylor, Akron First; S. R. Harris, Ashtabula First.

It was suggested that the churches pay the traveling expenses of the delegates to Synod this year, hereafter all expenses being paid by assessment.

Commissioners' Report

Rev. Perry W. Sinks, S. T. D., Rev. Wilber C. Mickey, D. D., reported as Commissioners to the late General Assembly, and their reports were received with commendation of their fidelity.

Assembly Minutes

Report on General Assembly Minutes was deferred to the Winter Meeting of Presbytery, Commissioners forming the committee.

Necrology

Dr. Ludlow reported the death of Rev. Augustus Frederick, a member of Presbytery, but having received no details as to this brother's passing away, full report was postponed to the Winter Meeting.

Daily Vacation Bible Schools

Rev. Frank F. Barry reported for the Daily Bible Vacation Schools, which were conducted last summer. Enrollment 1,464. Teachers 40. 500 at the Euclid Beach Outing.

Report of Trustees

Dr. Ludlow presented the Treasurer's report of the Board of Trustees, Elder J. W. Walton not being present. The report was accepted and referred back to the trustees.

Treasurer's Report

Dr. Ludlow reported as Treasurer of Presbytery. The report was received and the matter of fixing the quota of assessment for

the Spring Meeting was left with the Executive Commission with power to act.

Minutes

The minutes of the Sessions were read and approved.

Committee on Leave of Absence

Rev. H. H. Bergen reported for Committee on Leave of Absence.

Roll

Roll was called.

Adjournment

After prayer, Presbytery adjourned to meet at Calvary Presbyterian Church, at the call of the Moderator.

REV. WILBER C. MICKEY, D. D., Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. WILLIAM P. THOMAS, Assistant Clerk.

REV. ARTHUR M. CAMPBELL, Assistant Clerk, *pro tem.*

ADJOURNED MEETING

Cleveland Presbytery met, according to adjournment in Calvary Church, at 2:30 p. m., Oct. 6th, 1919. The meeting was called to order by the Vice-Moderator, Rev. Clarence S. Gee, and constituted with prayer.

Roll

The roll was formed as follows:

Ministers present—J. Nesbit Wilson, James D. Williamson, D. D., Paul F. Sutphen, D. D., Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., William P. Thomas, Louis F. Ruf, Chas. L. Zorbaugh, D. D., Edward C. Young, Alfred J. Wright, Elliot Field, D. D., Peter E. Monnet, Geo. H. L. Beeman, Rollin R. Marquis, D. D., Julius Kish, Clarence S. Gee, Ozro R. Newcomb, Chas. T. Shaw, Adelbert P. Higley, D. D., Perry W. Sinks, S. T. D., H. A. L. King, Basil R. King, Arthur H. Limouze, Archibald McClure, Arthur M. Campbell, Newton Donaldson, D. D., William H. Willits, W. F. Dickens-Lewis, D. D., Elmer W. Blew, Geo. A. Mackintosh, D. D., Francisco DeSimone, J. Grant Walter, C. Lee Jefferson, D. D., Harry H. Bergen, Harvey E. Holt.

Churches represented—Second, Edward C. Collins; Lorain, A. M. McMaster; St Mark's, W. R. Connors; Lakewood, Chas. Hollman; Bolton Avenue, Arthur Martin; Mayflower, Mr. McVicker.

Dr. Mickey's Resignation

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A communication from Rev. Wilber C. Mickey, D. D., presented his resignation as Moderator of Presbytery. This was accepted at his insistence and Rev. Clarence S. Gee was elected to the Moderatorship.

Minutes

The reading of the minutes of the Fall Meeting was postponed until a later meeting.

Election of Trustees

Stated Clerk reported that the term of Mr. Henry F. Pope, as Trustee of Presbytery, had expired, and upon the nomination of Mr. Pope to succeed himself for the term of five years, he was so elected.

Letter from Rev. D. Paul Herriott

A letter was read from Rev. D. Paul Herriott, recently pastor of the Rittman Church, and the same was referred to a special committee, consisting of Rev. Archibald McClure and Rev. A. P. Higley, D. D., to report at the next meeting of Presbytery.

New Era Budget

Rev. Chas. L. Zorbaugh, D. D., reported on the budget for the coming year, with reference to forwarding the amount of the total to the New Era Committee of the General Assembly, as a basis for the amount to be returned to Presbytery. The total amount was \$38,605. Report adopted and referred to New Era Committee on Budget.

Corresponding Member

Rev. James B. Ely, D. D., of the Philadelphia Presbytery, was invited to sit as a corresponding member.

Central Church Akron Call

The call from the Central Church, Akron, for the pastoral services of Rev. James B. Ely, D. D., was presented by Committee on Bills and Overtures. The call was referred back to the congregation for a few corrections, specified. Rev. J. B. Ely's name was ordered enrolled upon the receipt of his letter from the Philadelphia Presbytery.

Installation Service

Pastor-elect Dr. Ely and Elder Jackson of the Central Church were appointed a committee to report an order for installation service. The following was reported and adopted:

Time, Wednesday evening, Oct. 22nd, 1919; Moderator, Rev. C. S. Gee to preside and propound constitutional questions; Rev. Dr. J. Timothy Stone of Chicago Presbytery to preach the sermon;

Rev. William P. Thomas to charge the congregation, and Rev. C. L. Zorbaugh, D. D., to charge the pastor.

Case of Mr. Pace

The papers transferring Mr. Pace to the Cleveland Presbytery from the Evangelical Association to the care of Cleveland Presbytery, as an ordained Deacon, were referred to the Committee on Examination of Candidates.

New Era Conference

Presbytery then entered into a conference upon the New Era Movement. Rev. William H. Foulkes, D. D., L. L. D., Secretary of the New Era General Assembly's Committee, delivered an extended address, after which there was a conference.

Adjournment

After the minutes were read and prayer had been offered by Rev. Chas. T. Shaw, Presbytery adjourned to meet Wednesday evening, Oct. 22nd, in the Central Church, Akron, O.

REV. CLARENCE S. GEE, Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. WILLIAM P. THOMAS, Assistant Clerk.

REV. GEORGE A. MACKINTOSH, D. D., Assistant Clerk.

ADJOURNED MEETING

An adjourned meeting of Cleveland Presbytery was held in the Central Church of Akron, Wednesday evening, Oct. 22nd, 1919, at 7:30 o'clock. Moderator, Rev. Clarence S. Gee, called the meeting to order, constituting it with prayer.

Roll

The roll was formed as follows:

Ministers present—Clarence S. Gee, Chas. L. Zorbaugh, D. D., Archibald McClure, F. G. Behner and William P. Thomas.

Elder present—M. Jackson, Central Church.

Call

The call from the Central Church of Akron, for the pastoral services of Rev. James B. Ely, D. D., having been corrected, according to the action of the Presbytery, at its last meeting, was placed in the hands of the pastor-elect.

Installation

Presbytery proceeded to the following order of installation exercises: To preside and propound constitutional questions, Rev. Clarence S. Gee; to preach the sermon, Rev. F. G. Behner; to charge the congregation, Rev. William P. Thomas; to charge the pastor, Rev. Chas. L. Zorbaugh, D. D.

Adjournment

Presbytery adjourned to meet Monday, Nov. 3rd, 1919, at 1:30 o'clock, in the Hotel Statler, at the close of the monthly meeting of the Presbyterian Club

REV. CLARENCE S. GEE, Moderator

REV. WILLIAM P. THOMAS, Assistant Clerk

ADJOURNED MEETING

An adjourned meeting of Cleveland Presbytery was held Monday afternoon, Nov. 3rd, 1919, at 1:30 o'clock, in the Statler Hotel, at the close of the monthly meeting of the Presbyterian Club. It was constituted with prayer, by Moderator Rev. Clarence S. Gee, and the roll was formed as follows:

Ministers present—Arthur C. Ludlow, D. D., Clarence S. Gee, Geo. A. Mackintosh, D. D., Rollin R. Marquis, D. D., Ozro R. Newcomb, Chas. L. Zorbaugh, D. D., Louis F. Ruf, W. F. Dickens-Lewis, D. D., Geo. H. L. Beeman, Alfred J. Wright, Harvey E. Holt, Arthur H. Limouze, Perry W. Sinks, S. T. D., C. Lee Jefferson, D. D., Lee H. Richardson, Francisco DeSimone, Herbert C. Hinds, Ph. D., Harry H. Bergen, Basil R. King, William L. Swann, D. D., Peter E. Monnet, F. G. Behner, Elliot Field, D. D., Arthur H. Campbell, William P. Thomas, Andrew B. Meldrum, D. D., J. Nesbit Wilson, Wilber C. Mickey, D. D.

Minutes

The reading of the minutes of the last adjourned meeting was omitted, until the regular meeting of Presbytery.

Reports

Rev. Geo. H. L. Beeman reported that the pulpit of the Rittman Church had been declared vacant; Rev. F. G. Behner reported that the pulpit of the First Church, Akron, had been declared vacant. Dr. C. L. Zorbaugh reported the installation of Rev. James B. Ely, D. D., over the Central Church, Akron.

Church Extension Committee

Rev. Louis F. Ruf reported for the Church Extension Committee, as Secretary of the Committee.

Presbytery

The first recommendation was that to permit Rev. Chas. L. Zorbaugh, D. D., Presbyterial Superintendent, to accept an invitation of the Home Board to give six months of service to its work, and that the following brethren be appointed to care for Dr. Zorbaugh's work, during these months. In charge of office, Rev.

Arthur H. Limouze; for Historical Statistics, Rev. Arthur C. Ludlow, D. D.; for Daily Vacation Bible Schools, Rev. Frank T. Barry; Social and Membership Work of Presbyterian Union, Rev. Clarence S. Gee, and for Publicity and New Era work, Rev. Elliot Field, D. D. The salary of Dr. Zorbaugh for the six months is to be paid by the Home Board, and \$1,500 is to be given by Presbytery for the work of the above named workers in Presbytery. Adopted.

Clearing House

Upon recommendation of the Church Extension Committee, it was resolved, that the churches of Presbytery be urged to send their contributions to the Clearing House, Columbus, O.

Old Stone Centennial

A committee of five was ordered appointed by the Moderator to co-operate in the proposed centennial celebration of the Old Stone Church, during September of 1920.

Committee to Investigate

A committee of three, consisting of Rev. Basil R. King, Rev. Herbert C. Hinds, Ph. D., and Rev. Arthur C. Ludlow, D. D., to investigate the laws of Ohio, relative to the time required by the civil law, relative to a congregational meeting, to be held for the sake of calling a pastor.

Delegate

Rev. Rollin R. Marquis, D. D., was appointed to represent Presbytery at the 3rd World's Christian Citizenship Conference, to be held at Pittsburgh, Nov. 9-16.

Adjournment

After prayer Presbytery adjourned to meet November 24th, at a time and place to be chosen by the Moderator.

REV. CLARENCE S. GEE, Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. WILLIAM P. THOMAS, Assistant Clerk.

REV. GEO. A. MACKINTOSH, D. D., Assistant Clerk.

ADJOURNED MEETING

The Presbytery of Cleveland met according to adjournment at 1:30 o'clock, in the Old Stone Church, Monday, Nov. 24th, 1919, and was called to order by the Moderator, Rev. Clarence S. Gee; Rev. Herbert C. Hinds, Ph. D., offering prayer.

Roll

The roll was formed as follows:

Ministers present—James D. Williamson, D. D., Andrew B. Meldrum, D. D., Arthur C. Ludlow, D. D., Alfred J. Wright, Elliot Field, D. D., Peter E. Monnet, Herbert C. Hinds, Ph. D., Rollin R. Marquis, D. D., Clarence S. Gee, W. C. K. Thomson, Chas. T. Shaw, Adelbert P. Higley, D. D., Perry W. Sinks, S. T. D., Basil R. King, Arthur H. Limouze, Archibald McClure, W. F. Dickens-Lewis, D. D., Elmer W. Blew, Geo. A. Mackintosh, D. D., Francisco De Simone, C. Lee Jefferson, D. D., Harry H. Bergen.

Churches represented—South, J. C. Shuur; St. Mark's, J. E. Brown; Ashtabula First, D. T. Flower; Bay Village, E. A. Tuttle; Bolton Avenue, H. D. Marble; Westminster, David H. McGregor, Jr.; St. John's Beckwith Memorial, G. E. Morgan.

Corresponding Members

The following were invited to sit as corresponding members: E. L. Buchanan, Wooster Presbytery; Moses Breeze, D. D., Columbus Presbytery; Rev. W. S. Holt, D. D., Portland Presbytery; Antonio Perpetuo, Mahoning Presbytery.

Minutes

Minutes of Fall and Adjourned Meetings were read and approved.

Report on Salaries

Report of Committee on Pastors' Salaries was read by Rev. Clarence S. Gee, Secretary of Committee. The increases of salaries were ordered inscribed on the minutes of Presbytery.

The following increases in salaries were reported and sanctioned by Presbytery:—Bethany Church, from \$2,000 to \$2,500; Bolton Avenue Church, from \$2,800 to \$3,400; First Hungarian Church, from \$1,800 to \$2,000; Immanuel Church, from \$1,800 to \$2,250; St. Mark's, from \$1,200 to \$2,000; Chapel of Redeemer, from \$1,200 to \$1,500; Chapel of the Saviour, from \$1,500 to \$1,800; Central Church, Akron, from \$1,800 to \$2,000.

Report of Committee

Rev. Basil R. King reported for Committee to investigate the law bearing on the time required for calling a meeting, at which a pastor is to be chosen. The report was received and Presbytery formally ordered that every church give at least ten days' notice in transacting that item of business.

Committee on Rev. D. P. Herriott

Committee appointed to confer with Rev. D. Paul Herriott, relative to views, as submitted to Presbytery recently by the brother, reported through Rev. Archibald McClure, recommending that at present the committee be continued to handle the case.

Rev. Howard D. Borley

Committee on Bills and Overtures reported the call of the First Presbyterian Church of Ashtabula, for the pastoral services of Rev. Howard D. Borley, in order; also his letter of dismission from the Presbytery of Flint. The brother was received and his name enrolled, after which the call was placed in his hands, he signifying the acceptance of the same.

The pastor-elect and Elder Flower were appointed a committee to recommend an order of installation service. This was adopted as reported: Time, Dec. 18th, 1919; Moderator Rev. Clarence S. Gee to preside; Rev. W. S. Morley to preach the sermon; Rev. Herbert C. Hinds, Ph. D., to charge the pastor, and Rev. Chas. H. McDonald, D. D., to charge the people and offer installation prayer.

Rev. Geo W. Applegate Received

Rev. Geo. W. Applegate was received from the Presbytery of New Albany and his name enrolled.

Pastoral Relation Dissolved

The pastoral relation existing between Rev. A. M. Campbell and the Bay Village Church was dissolved, in order that the brother may give all of his time to the Linndale Church, over which he is also pastor.

Rev. Geo. W. Applegate was appointed to moderate the Session and the supply of the pulpit was left to the Church Extension Committee.

Letter of Sympathy

The Stated Clerk was requested to send to Rev. William L. Swan, D. D., a letter of sympathy, relative to the tragic death of his brother, a noted medical missionary in China.

Independence Church

Stated Clerk presented the matter of making use of the church building at Independence, O., which has not been used for some years. The Western Reserve Historical Society was offered the stone in the rear wall, a fossil taken from a quarry years ago, if the society desires to possess it. The matter of nominally leasing the building to the School Board of Independence for social purposes, according to a request received, was referred to the Executive Commission with power to act.

Defunct Case Avenue Church

The Stated Clerk was authorized to grant letters to any members of the dissolved Case Avenue Church, Elder John Grant, to whom this power had been given, having died.

Call to Rev. A. M. Campbell

The call issued by the Linndale Church for the full service of Rev. Arthur M. Campbell, was presented as in order, and it was placed in the brother's hands.

New Era Conference

The New Era Committee having arranged for a conference at this meeting of Presbytery, this was held.

Adjournment

After the conference on New Era Work, the minutes were read, prayer was offered, and Presbytery adjourned.

REV. CLARENCE S. GEE, Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. WILLIAM P. THOMAS, Assistant Clerk.

REV. GEO. A. MACKINTOSH, D. D., Assistant Clerk.

Winter Meeting of Presbytery

The Winter Meeting of Cleveland Presbytery, which should have been held Tuesday, December 9th, 1919, convened a week later, Tuesday, December 16th, 1919, in the Old Stone Church. This delay was due to the fact that the inauguration of Rev. Dr. Wishart at the College of Wooster as President of that institution, had been appointed for the date of regular meeting of Presbytery. Inasmuch as officers and members of Presbytery desired to attend the inaugural exercises, there was the postponement, which was ratified by Presbytery.

Inasmuch as almost all of the business that might have come before Presbytery at its Winter Meeting, had been transacted at a special meeting two weeks earlier, the Winter Meeting was turned largely into a conference.

The Moderator, Rev. Clarence S. Gee, opened the meeting with prayer, and the roll was formed:

Roll

Ministers Present—William P. Thomas, Clarence S. Gee, Arthur C. Ludlow, D. D., Andrew B. Meldrum, D. D., Rollin R. Marquis, D. D., Louis F. Ruf, Chas. T. Shaw, Lee H. Richardson, A. K. Duff, James D. Williamson, D. D., Wilber C. Mickey, D. D., Geo. A. Mackintosh, D. D., Adelbert P. Higley, D. D., Ozro R. Newcomb, Perry W. Sinks, S. T. D., Edward C. Young, Elliot Field, D. D., Arthur M. Campbell, Harry H. Bergen, C. Lee Jefferson, D. D., Harvey E. Holt, Herbert C. Hinds, Ph. D., Basil R. King, William L. Swan, D. D., W. F. Dickens-Lewis, D. D., James B. Ely, D. D., Archibald McClure.

Churches Represented—North Springfield, C. E. Woolf; St. Mark's, Z. E. Brown; Westminster, D. H. McGregor, Jr.; Phillips Avenue, R. J. Beattie; First, T. A. Torrence; Bolton Avenue, H. Dow Marble; Windermere, Henry A. Taylor; Woodland Avenue, Frank M. Chandler.

Minutes

Minutes of the last regular and special meetings of Presbytery were read and approved.

Rev. Clinton F. Criswell Received

Committee on Bills and Overtures reported as in order a certificate of dismission transferring Rev. Clinton F. Criswell from the Presbytery of Peoria to that of Cleveland. The brother was received and his name enrolled.

Rev. Floyd E. Logee Received

Committee on Bills and Overtures also reported in order a letter dismissing Rev. Floyd E. Logee from the Presbytery of Muncie to that of Cleveland. He was received and name enrolled.

Conference on Religious Education

The Committee on Religious Education, Rev. Edward C. Young, Chairman, gave a report, opening a conference and discussion, in which Rev. Arthur H. Limouze and others participated, and in closing Rev. Elliot Field, D. D., reported briefly regarding the proposed Young People's Institute.

Minutes

Minutes were read and approved, and after prayer the Presbytery adjourned.

REV. CLARENCE S. GEE, Moderator.

REV. ARTHUR C. LUDLOW, D. D., Stated Clerk.

REV. WILLIAM P. THOMAS, Assistant Clerk.

REV. GEO. A. MACKINTOSH, D. D., Assistant Clerk.



Shaw
Robinson

Official Bulletin

137th General Assembly

OF THE

Presbyterian Church in the U. S. A.

COLUMBUS, OHIO

May 21, 1925



ISSUED BY THE STATED CLERK

FROM

THE OFFICE OF THE GENERAL ASSEMBLY

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General Information

ENROLLMENT

Commissioners will present their credentials at The Central Presbyterian Church until Wednesday evening. Beginning Wednesday evening, at The Franklin County Memorial Hall. Commissioners should enroll at the earliest possible moment.

ENTERTAINMENT

All inquiries concerning entertainment should be made of The Hospitality Committee at the office of The Committee, in Franklin County Memorial Hall, Columbus, Ohio.

THE OPENING SESSION

Will be held in The Franklin County Memorial Hall on Thursday, May 21, at 10.30 A. M. At this session the sermon of the Retiring Moderator, Rev. Clarence E. Macartney, D.D., will be delivered and the Sacrament of The Lord's Supper will be administered.

THE BUSINESS SESSIONS

Will be held in the Franklin County Memorial Hall.

THE POPULAR MEETINGS

Will be held in the Franklin County Memorial Hall unless otherwise announced.

THE DOCKET

Which will be found in this Official Bulletin and in the "Blue Book" should be consulted for details relating to The Business Sessions and The Popular Meetings.

THE "BLUE BOOK"

Which was mailed to every commissioner on May first contains the reports which will be submitted to the General Assembly by the Office of The General Assembly, the General Council and Special Committees.

THE MANUAL

Which is placed in the hands of each commissioner upon enrollment should be consulted for the constitutional provisions, the laws, the usages and regulations of the Presbyterian Church in the U. S. A. so far as they relate to the character, organization and work of the Supreme Judicatory.

THE MAP OF COLUMBUS

Which was sent to every commissioner should be consulted for the locations of The Churches, The Hotels and other local information.

CENTRAL PRESBYTERIAN CHURCH

Is the place of enrollment until Wednesday evening.

THE FRANKLIN COUNTY MEMORIAL HALL

Is the place of enrollment after Wednesday afternoon and the place where the opening session of the General Assembly will be held, the sermon of the Retiring Moderator will be delivered and the Sacrament of The Lord's Supper administered; also the place where the Business Sessions of the General Assembly and the Popular Meetings will be held; also the place where will be located **The Unified Exhibit of The Boards.**

YOUR MAIL

Unless you have otherwise ordered, your mail will be delivered to you at The Central Post Office where a **special Presbyterian Section has been arranged at a Window in the main corridor.**

WRITING TABLES

Will be found in the Franklin County Memorial Hall.

THE OFFICES OF THE ASSEMBLY

Where the Moderator, the Stated Clerk and the Treasurer may be consulted will be located in the Franklin County Memorial Hall.

THE STANDING COMMITTEE ROOMS

Will be located in Franklin County Memorial Hall and elsewhere as announced. For directory of committee rooms, inquire at Bureau of Information. All are marked by suitable signs.

THE DEPARTMENT OF PUBLICITY

Of The General Assembly will coöperate with the officers of the Assembly in furnishing the commissioners from day to day with all possible information concerning the business of The Assembly.

PERMANENT JUDICIAL COMMISSION

The meeting place of the Permanent Judicial Commission will be at the Fort Hayes Hotel, Columbus.

A BUREAU OF INFORMATION

Will be maintained in a prominent location at the Franklin County Memorial Hall, where information will gladly be furnished to all in attendance on the sessions of The General Assembly.

All the meetings in connection
with the General Assembly will
be on
EASTERN STANDARD TIME

Opening Service

Memorial Hall, Thursday, May 21, at 10.30 A.M.

The Moderator, Rev. Clarence Edward Macartney, D.D., Presiding.

Organ Prelude.

Long Meter Doxology.

Invocation—The Lord's Prayer—Samuel S. Palmer, D.D., Pastor of the entertaining church.

Hymn—"All hail the power of Jesus' name." (Standing.)

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of your God
Who from His altar call;
Extol the Stem of Jesse's rod,
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all.

Scripture Reading

President William O. Thompson, D.D., LL.D.
Chairman, Local Committee of Arrangements.

Prayer

Vice-Moderator William Jennings Bryan, LL.D.

Sermon

The Moderator

Constituting Prayer

The Moderator.

Hymn—"There is a fountain filled with blood."—(Standing.)

There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.

Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved, to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

The Sacrament of the Lord's Supper

The Words of Institution—The Stated Clerk.
The Prayer of Consecration—The Stated Clerk.
Administration of the Bread—The Stated Clerk.
Administration of the Cup—The Moderator.
The Prayer of Thanksgiving—The Moderator.

Announcements

The Stated Clerk, Lewis Seymour Mudge, D.D., LL.D.

Order for Recess until 2.30 P.M.

Hymn—"Rock of Ages, cleft for me." (Standing.)

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Benediction

The Moderator.

Tentative Docket of the General Assembly

OF THE

Presbyterian Church in the United States of America

Columbus, Ohio, May 21, 1925

The Docket is necessarily of a tentative character, subject to daily changes.

It is the duty of the Standing Committee on Bills and Overtures "to prepare and digest business for the Assembly." This Committee has the floor at the opening of each session, "to report its recommendations as to orders of business or reference of papers, and this right of the Committee shall take precedence of the orders of the day."

All the Business Sessions of the General Assembly and the Popular Meetings authorized by the General Assembly will, unless definite notice is herein or hereafter given to the contrary, be held in the Franklin County Memorial Hall, Columbus, O.

Thursday Morning

- 10.30 A.M. Opening sermon by the retiring Moderator.
Constituting prayer.
Sacrament of the Lord's Supper.
Announcements.
Order for recess until 2.30 P. M.
Closing prayer.

Thursday Afternoon

- 2.30 P.M. Session opened with prayer.
Calling the roll by naming absentees.
Presenting and adopting the Assembly Docket and Manual.
Approving of assistants nominated by the Stated Clerk.
Organizing the Electing Sections.
Naming tellers for the election of Moderator.
Electing the Moderator.
Inducting the Moderator elect.
Report of Committee on Arrangements.
Announcing leader of Friday's devotional service.
Announcements.
Adjourning order to meet Friday 9.00 A. M. and closing prayer.
Electing sections meet in seats assigned, to elect Standing Committees.
- 5.00 P.M. Permanent Judicial Commission convenes for organization.
- Welcoming Reception to the Officers and Commissioners of the Assembly by the Local Committee on Arrangements at the Deshler Hotel.

Thursday Evening

- 7.45 P.M. Popular meeting under the direction of the General Council.

Friday Morning

- 9.00 A.M. Session opened with prayer.
Reading the Minutes of Thursday's sessions.

Appointments by the Moderator:

- (a) The Vice-Moderator.
- (b) The Chairmen of Standing Committees.
- (c) The Committee to Canvass the Returns on the Overtures sent down by the Assembly of 1924. (Three ministers and two elders.)
- (d) The Committee on Resolutions of Thanks. (Three ministers and two elders.)

Revision of Standing Committees as required by Moderatorial appointments.

The Standing Committee on Judicial Business asks leave to retire.
Presentation of Gavel to the Moderator.

Response by the Moderator.

Introductions by the Local Committee on Arrangements.

9.45 A.M. Report of the Office of the General Assembly. The Stated Clerk, Executive head.

Department of Administration:

- (a) On Ministerial Necrology. This report is followed by an appropriate hymn and the Assembly is led in prayer by one of the senior ministers present.
- (b) Presentation by the Stated Clerk for reference to appropriate Committees of the usual Assembly documents, Overtures, Synodical Reports, Report of Special Committees, Annual Reports of Theological Seminaries, etc.
- (c) On Overtures sent down to the Presbyteries by the 1924 Assembly.
- (d) Miscellaneous matters.

10.05 A.M. The Standing Committee on Bills and Overtures asks leave to retire.

The Standing Committee on Ministerial Relief and Sustentation asks leave to retire.

10.05 A.M. Report of Office of the General Assembly.

Department of Church Coöperation and Union:

Report presented by the Chairman.

Report continued Friday, 2.50 P. M.

11.00 A.M. Report of the General Council.

Report continued Saturday, 8.50 A. M.

11.45 A.M. Report of the Standing Committee on Judicial Business.

Report continued at 4.35 P. M.

12.00 M. Announcements.

12.10 P.M. Devotional service.

12.40 P.M. Order for recess and closing prayer.

Friday Afternoon

2.30 P.M. Session opened with prayer.

Report of Standing Committee on Bills and Overtures.

Report continued at 4.40 P. M.

- 2.45 P.M. Chairmen of Standing Committees receive business assigned by Standing Committee on Bills and Overtures, and ask leave to retire.
- 2.50 P.M. Report of the Department of Church Coöperation and Union, continued.
Introduction by Chairman and addresses by representatives of the following interdenominational agencies:
2.50 P.M. American Bible Society.
3.05 P.M. American Tract Society.
3.20 P.M. Presbyterian Historical Society.
3.35 P.M. Near East Relief.
- 3.50 P.M. Report of Department of Church Coöperation and Union continued
Reports of:
American Section, Universal Conference of Church of Christ on Life and Work.
Alliance of the Reformed Churches throughout the World holding the Presbyterian System.
General Council of the Presbyterian and Reformed Churches in America.
Introduction of distinguished visitors.
- 4.35 P.M. Report of Standing Committee on Judicial Business, continued.
- 4.40 P.M. Report of Standing Committee on Bills and Overtures, continued.
- 4.50 P.M. Chairmen of Standing Committees receive business, if any, assigned by Standing Committee on Bills and Overtures.
- 4.55 P.M. Announcing leader of Saturday's devotional service.
Announcements.
Adjourning order to meet Saturday, 8.30 A. M., and closing prayer.
- 5.00 P.M. All Standing Committees meet for organization in places assigned.

Friday Evening

- 7.45 P.M. Popular meeting under the direction of the Board of Ministerial Relief and Sustentation.

Saturday Morning

- 8.30 A.M. Session opened with prayer.
Reading of Minutes of Friday's sessions.
Report of Standing Committee on Bills and Overtures.
- 8.50 A.M. Report of the General Council, continued.
- 9.35 A.M. Report of the Committee on the Presbyterian Magazine.
- 9.55 A.M. Report from Standing Committee on Finance on the per diem allowance of Commissioners.
- 10.00 A.M. Report of the Standing Committee on Ministerial Relief and Sustentation.
- 12.00 M. Announcements.

- 12.05 P.M. Devotional service.
 12.35 P.M. Announcing leader of Monday's devotional service.
 Adjourning order to meet Monday 9.00 A. M., and closing prayer.

Saturday Evening

- 6.00 P.M. Men's Fellowship Dinner under direction of the General Council.

Sunday Morning

- 11.00 A.M. Sermon by the Moderator in the Broad Street Presbyterian Church.
 Sermons by Commissioners and Visitors in various churches as arranged by the local Committee on Pulpit Supplies.

Sunday Afternoon

- 2.00-5.00 P.M. Popular Meetings conducted by the Boards of National Missions, Foreign Missions, and Christian Education.

Sunday Evening

- 7.45 P.M. Popular meeting under the direction of the Board of Christian Education.

Monday Morning

- 9.00 A.M. Session opened with prayer.
 Reading of Minutes of Saturday's session.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
- 9.55 A.M. Vote on Question:—Shall a trustee or trustees of the General Assembly be elected this year? If in affirmative, Shall election be appointed for Wednesday, 7.30 P. M.?
 Nomination of members to the Board of Church Election by the Standing Committee on National Missions (to comply with Charter.)
 Miscellaneous business.
- 10.00 A.M. Report of Standing Committee on Christian Education.
- 12.00 M. Announcements.
- 12.05 P.M. Devotional service.
- 12.35 P.M. Order for recess and closing prayer.

Monday Afternoon

- 2.30 P.M. Session opened with prayer.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
 Miscellaneous business.

- 3.00 P.M. Report of Office of General Assembly, continued.
 Department of Publicity.
 Department of Vacancy and Supply.
 Department of Church Coöperation and Union.
 (a) Report continued.
 (b) Report on telegrams, etc., received from or sent to
 corresponding bodies.
 (c) Miscellaneous matters.
- 3.45 P.M. Report of Special Committee on Unified Finance.
 Miscellaneous business.
- 5.30 P.M. Announcing leader of Tuesday's devotional service.
 Announcements.
 Adjourning order to meet Tuesday, 9.00 A. M., and closing prayer.

Monday Evening

- 7.45 P.M. Popular meeting under the direction of the Board of National
 Missions.

Tuesday Morning

- 9.00 A.M. Session opened with prayer.
 Reading of Minutes of Monday's sessions.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
 Miscellaneous business.
- 9.25 A.M. Nominations to membership on the General Council by the
 Standing Committee. Election, Wednesday, 9.30 A.M.
 Nominations to membership on the Permanent Judicial Com-
 mission by the Standing Committee on Judicial Business.
 Election, Wednesday, 9.20 A.M.
- 9.30 A.M. Report of Standing Committee on Theological Seminaries.
- 10.00 A.M. Report of Standing Committee on National Missions.
- 12.00 M. Announcements.
- 12.05 P.M. Devotional service.
- 12.35 P.M. Order for recess and closing prayer.

Tuesday Afternoon

- 2.30 P.M. Session opened with prayer.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
 Miscellaneous business.
- 3.00 P.M. Report of the Permanent Judicial Commission.
- 5.30 P.M. Announcing leader of Wednesday's devotional service.
 Announcements.
 Adjourning order to meet Wednesday 9.00 A. M., and closing
 prayer.

Standing Rule 35. Unless previously docketed no new business may be introduced on the floor of the General Assembly after the adjournment of the Tuesday (the sixth day) afternoon session of the General Assembly.

Tuesday Evening

- 7.45 P.M. Popular meeting under the direction of the Board of Foreign Missions.

Wednesday Morning

- 9.00 A.M. Session opened with prayer.
 Reading of Minutes of Tuesday's sessions.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
 Miscellaneous business.
- 9.20 A.M. Election of members of Permanent Judicial Commission
- 9.30 A.M. Election of members of General Council.
- 9.40 A.M. Department of Church Coöperation and Union.
- 9.50 A.M. Report of Committee to Canvass Replies to Overtures.
- 10.00 A.M. Report of Standing Committee on Foreign Missions.
- 12.00 M. Announcements.
- 12.05 P.M. Devotional service.
- 12.35 P.M. Order for recess and closing prayer.

Wednesday Afternoon**Commissioners to be seated by Electing Sections**

- 2.30 P.M. Session opened with prayer.
 Distribution of Mileage and Entertainment checks.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, continued.
 Miscellaneous business.
- 3.30 P.M. Report of Standing Committee on Polity.
- 4.00 P.M. Selecting the next place of meeting.
- 4.30 P.M. Report of Standing Committee on Synodical records.
- 5.00 P.M. Report of Standing Committee on Finance.
- 5.30 P.M. Announcements.
 Order for recess until 7.30 P. M. and closing prayer.

Wednesday Evening

- 7.30 P.M. Session opened with prayer.
 Reading the Minutes of the morning and afternoon sessions.
 Report of Standing Committee on Bills and Overtures.
 Report of General Council, concluded.
 Report of Office of General Assembly, concluded.
 Report of Standing Committee on Mileage.
 Election of Trustee or Trustees of General Assembly.
 Report of Standing Committee on Leave of Absence.
 Discharge of Standing Committees and return of all papers.
 Report of Committee on Resolutions of Thanks.
 Reading of the Minutes of this session.
 Dissolving the Assembly.

GENERAL ASSEMBLY, 1925

ELECTING DISTRICTS AND SECTIONS

The territory of the Church is divided into 22 Districts, and the Commissioners from these, respectively, constitute the Electing Sections of the Assembly, District and Section numbers corresponding:

1. Synod of New England and Synod of New York—Presbyteries of Albany, Champlain, Columbia, Eastern Persia, Hudson, North River, St. Lawrence, Troy, Utica.
2. Synod of New York—Presbyteries of Binghamton, Buffalo, Cayuga, Chemung, Chile, Genesee, Geneva, Lyons, Niagara, Otsego, Rochester, Steuben, Syracuse.
3. Synod of New York—Presbyteries of Brooklyn-Nassau, Long Island, New York, North Siam, Porto Rico, South Siam, Westchester.
4. Synod of New Jersey.
5. Synod of Baltimore and Synod of Pennsylvania—Presbyteries of Chester, Philadelphia, Philadelphia North.
6. Synod of Pennsylvania—Presbyteries of Beaver, Blairsville, Butler, Clarion, Erie, Huntingdon, Lackawanna, Lehigh, Northumberland.
7. Synod of West Virginia and Synod of Pennsylvania—Presbyteries of Carlisle, Kittanning, Pittsburgh, Redstone, Shenango, Washington, Western Africa, Westminster.
8. Synod of Ohio.
9. Synods of Minnesota (Welsh), New York and Vermont (Welsh), Ohio and Western Pennsylvania (Welsh), Pennsylvania (Welsh), Wisconsin (Welsh).
10. Synods of Atlantic, Canadian, Catawba, East Tennessee.
11. Synods of Indiana and Michigan.
12. Synod of Illinois.
13. Synods of Minnesota and Wisconsin.
14. Synods of Nebraska, North Dakota, South Dakota.
15. Synods of Colorado, Idaho, Montana, Utah, Wyoming.
16. Synods of Iowa and the West (German).
17. Synods of Kansas and Oklahoma.
18. Synods of Kentucky and Missouri.
19. Synods of Alabama, Arkansas, Florida, Mississippi, Tennessee.
20. Synods of Arizona, New Mexico, Texas.
21. Synods of Oregon and Washington.
22. Synod of California.

Election of Members of Standing Committees

ELECTION OF MEMBERS OF STANDING COMMITTEES BY THE ODD-NUMBERED SECTIONS

Each **odd-numbered section** is to name one Minister and one Elder for each of the following Committees:

- | | |
|-------------------------|------------------------|
| 2. National Missions. | 3. Foreign Missions. |
| 4. Christian Education. | 5. Ministerial Relief. |

Each **odd-numbered section** is to name a Minister for each of the following **odd-numbered** Committees:

- | | |
|-------------------------|-------------------------------------|
| 1. Bills and Overtures. | 9. Finance. |
| 7. Polity. | 11. Leave of Absence. |
| | 13. Nominations to General Council. |

Also an Elder for each of the following **even-numbered** Committees:

- | | |
|----------------------------|------------------------|
| 6. Judicial Business. | 10. Mileage. |
| 8. Theological Seminaries. | 12. Synodical Records. |

ELECTION OF MEMBERS OF STANDING COMMITTEES BY THE EVEN-NUMBERED SECTIONS

Each **even-numbered section** is to name one Minister and one Elder for each of the following Committees:

- | | |
|-------------------------|------------------------|
| 2. National Missions. | 3. Foreign Missions. |
| 4. Christian Education. | 5. Ministerial Relief. |

Each **even-numbered section** is to name a Minister for each of the following **even-numbered** Committees:

- | | |
|----------------------------|------------------------|
| 6. Judicial Business. | 10. Mileage. |
| 8. Theological Seminaries. | 12. Synodical Records. |

Also an Elder for each of the following **odd-numbered** Committees:

- | | |
|-------------------------|-------------------------------------|
| 1. Bills and Overtures. | 9. Finance. |
| 7. Polity. | 11. Leave of Absence. |
| | 13. Nominations to General Council. |

The necessary blanks for making out all these Committee lists are supplied to the Conveners of the Sections by the Stated Clerk.

Appointments under the Standing Rules

LEADERS OF DAILY DEVOTIONAL SERVICES SEE STANDING RULE 1, PARAGRAPH 5

Friday, May 22, Rev. Frederick N. McMillin, D.D.
 Saturday, May 23, Westminster Church Choir, Dayton, Ohio
 Rev. Hugh Ivan Evans, D.D., Pastor
 John Finley Williamson, Director
 Monday, May 25, Rev. Prof. Robert Dick Wilson, D.D.
 Tuesday, May 26, Rev. Angel A. Cabrera
 Wednesday, May 27, Rev. J. C. R. Ewing, D.D., C.L.E.

CONVENERS OF THE ELECTING SECTION SEE STANDING RULE 5, SECTION C

SECTION 1. Rev. A. McDonald Patterson, D.D.
 SECTION 2. Rev. Martin D. Hardin, D.D.
 SECTION 3. Rev. Henry Sloan Coffin, D.D.
 SECTION 4. Rev. Herbert K. England.
 SECTION 5. Rev. George M. Cummings, D.D.
 SECTION 6. Rev. John C. Steele, D.D.
 SECTION 7. Rev. S. J. Fisher, D.D.
 SECTION 8. Rev. William M. Pocock, D.D.
 SECTION 9. Rev. John O. Parry
 SECTION 10. Rev. Robert P. Wyche, D.D.
 SECTION 11. Rev. George Brewer, D.D.
 SECTION 12. Rev. Abram G. Bergen, D.D.
 SECTION 13. Rev. Roland J. Blue
 SECTION 14. Rev. L. Carmon Bell
 SECTION 15. Rev. George R. Edmundson, D.D.
 SECTION 16. Rev. John F. Hinkhouse, D.D.
 SECTION 17. Rev. Irwin R. Prugh
 SECTION 18. Rev. Harry C. Rogers, D.D.
 SECTION 19. Rev. L. E. Brubacker
 SECTION 20. Rev. C. A. Foreman
 SECTION 21. Rev. Mark A. Matthews, D.D.
 SECTION 22. Rev. Herbert B. Smith, D.D.

TELLERS TO TAKE AND TABULATE VOTE FOR MODERATOR SEE STANDING RULE 7, SECTION C

Mr. George W. Sutherland (Section 18)
 Mr. Walter R. Mee (Section 12).

Roll of Commissioners

The Synods are arranged in alphabetical order and also the Presbyteries under each Synod. The 299 Presbyteries of the 46 Synods are numbered consecutively. Immediately after the name of each Presbytery is the number of the electing section to which its Commissioners are assigned on the floor of the Assembly.

1. ALABAMA SYNOD

1. BIRMINGHAM—A (19)

Rev. L. E. Brubaker, 2631 Ensley Ave., Ensley, Ala.

Elder James M. McLaughlin, 2700 Ensley Ave., Ensley, Ala.

2. GADSDEN (19)

Rev. R. P. Taylor, 417 4th Ave., Inglenook, Boyles, Ala.

Elder W. H. Boggs, 212 N. 24th St., Birmingham, Ala.

3. HUNTSVILLE (19)

Rev. J. W. Caldwell, D.D., Huntsville, Ala.

Elder John W. Smith, New Market, R.F.D., Ala.

2. ARIZONA SYNOD

4. NORTHERN ARIZONA (20)

Rev. John Butler, Tuba City, Ariz.

Elder Randall Booth, Parker, Ariz.

5. PHOENIX (20)

Rev. James Hunter, Florence, Ariz.

Elder Antonio B. Juan, Sacaton, Ariz.

6. SOUTHERN ARIZONA (20)

Rev. C. A. Foreman, 1113 11th St., Douglas, Ariz.

Elder H. F. Wackerbarth, Morenci, Ariz.

3. ARKANSAS SYNOD

7. ARKANSAS (19)

Rev. W. G. Brandstetter, Springdale, Ark.

Rev. S. T. Waynick, D.D., Siloam Springs, Ark.

Elder Fount P. Earl, Fayetteville, Ark.

Elder E. M. Funk, Rogers, Ark.

8. FORT SMITH (19)

Rev. Wm. B. Miller, D.D., Van Buren, Ark.

Elder M. A. Pinkerton, Russellville, Ark.

9. JONESBORO (19)

Rev. Harry Heinnecke, Brinkley, Ark.

Elder F. H. Cole, Brinkley, Ark.

10. LITTLE ROCK (19)

Rev. J. S. Murphy, 1323 Summet Ave., Little Rock, Ark.

Elder W. C. Caldwell, Benton, Ark.

4. ATLANTIC SYNOD

11. ATLANTIC (10)

Rev. Thomas A. Robinson, Bamberg, S. C.
Elder W. O. Frampton, 22 Savage St., Walterboro, S. C.

12. FAIRFIELD (10)

Rev. A. A. Jones, McConnellsville, S. C.
Elder Wm. Montgomery, St. Charles, S. C.

13. HODGE (10)

Rev. W. I. P. Roseborough, Rome, Ga.
Elder S. S. Johnson, M.D., Twiggs St., Augusta, Ga.

14. KNOX (10)

Rev. A. S. Clark, D.D., Cordele, Ga.
Elder C. H. Gregar, Cordele, Ga.

15. McCLELLAND (10)

Rev. John M. Johnson, Newberry, S. C.
Elder T. M. Jenkins, Wellford, S. C.

5. BALTIMORE SYNOD

16. BALTIMORE (5)

Rev. F. Harl Huffman, 3800 Ashburton Ave., Baltimore, Md.
Rev. John A. Nesbitt, Wyndcrest Ave., Catonsville, Md.
Rev. Robert G. Leetch, 2522 N. Charles St., Baltimore, Md.
Rev. Paul L. Berman, 4205 Belvieu Ave., Baltimore, Md.
Elder W. Hall Harris, Jr., 433 Title Bldg., Baltimore, Md.
Elder Harry G. Evans, 818 University Parkway, Baltimore, Md.
Elder J. M. T. Finney, M. D., 1300 Eutaw Pl., Baltimore, Md.
Elder George Hughes, 511 S. Decker St., Baltimore, Md.

17. NEW CASTLE (5)

Rev. Charles H. Bohner, 2313 Boulevard, Wilmington, Del.
Rev. Herman Bischof, Rehoboth, Md.
Elder Charles T. Jackson, Ocean City, Md.
Elder Wm. S. Prickett, 1507 W. 14th St., Wilmington, Del.

18. WASHINGTON CITY (5)

Rev. George M. Cummings, 1628 T St., S. E., Washington, D. C.
Rev. Charles Wood, D.D., 2110 S St., N. W., Washington, D. C.
Rev. O. A. Gillingham, Germantown, Md.
Elder Henry E. Bittenger, 3910 Livingston St., N. W., Washington, D. C.
Elder Dr. Paul Richmond, Vienna, Va.
Elder W. W. Tuckey, 40 T St., N. W., Washington, D. C.

6. CALIFORNIA SYNOD

19. BENICIA (22)

Rev. Charles Christensen, Novato, Cal.
Rev. A. Harry Severson, Shively, Cal.
Elder J. L. Dunlap, Covelo, Cal.
Elder Henry A. Sorenson, Arcata, Cal.

20. LOS ANGELES (22)

Rev. Robert M. Donaldson, D.D., Box 12, Beverley Hills, Cal.
 Rev. Herbert B. Smith D.D. 223 S. Alexandria Ave., Los Angeles, Cal.
 Rev. Wm. Everett Roberts, D.D., Santa Ana, Cal.
 Rev. J. Hudson Ballard, Ph.D., 394 Lincoln Ave., Pomona, Cal.
 Rev. Newell J. Elliott, 3969 Dalton Ave., Los Angeles, Cal.
 Rev. Robert L. Evans, 471 W. Montana St., Pasadena, Cal.
 Rev. J. Franklin Kelly, 521 N. Ave., 53, Los Angeles, Cal.
 Rev. Thomas E. Stevenson, Burbank, Cal.
 Rev. Charles F. Ensign, D.D., 4035 E. 5th St., Long Beach, Cal.
 Rev. Joseph P. Graham, D.D., 1516 N. Los Robles Ave., Pasadena, Cal.
 Rev. Jesse K. Griffiths, Lakeside, Cal.
 Rev. James M. Newell, D.D., 445 East Adams St., Los Angeles, Cal.
 Elder J. Wyman Ludlow, 1303 Leland St., San Pedro, Cal.
 Elder Charles G. Rhoades, 106 N. Serrano Ave., Los Angeles, Cal.
 Elder Lewis R. Caldwell, 4364 Prospect St., Hollywood, Cal.
 Elder Harold L. Finlay, 205 W. Broadway, Glendale, Cal.
 Elder Walter F. Poor, 5326 Granada St., Los Angeles, Cal.
 Elder Wm. A. Wilson, 215 E. Foothill Blvd., Altadena, Cal.
 Elder E. Burton Davis, 200 N. Van Ness Ave., Los Angeles, Cal.
 Elder David Black, 250 Kenneth Rd., Glendale, Cal.
 Elder John Willis Baer, LL.D., Litt.D., Pasadena, Cal.
 Elder Francis F. Ross, 7608 Fountain Ave., Hollywood, Cal.
 Elder Judge Jesse George, San Diego, Cal.
 Elder Frank N. Gibbs, Anaheim, Cal.

21. NEVADA (22)

Rev. John Leslie Harvey, Carson City, Nev.
 Elder Prof. M. J. Burr, Carson City, Nev.

22. RIVERSIDE (22)

Rev. Harry Leeds, Ph.D., Colton, Cal.
 Elder C. A. Lovejoy, Elsinore, Cal.

23. SACRAMENTO (22)

Rev. William K. Howe, 3009 Third Ave., Sacramento, Cal.
 Rev. Hugh T. Dobbins, 840 Clay St., Colusa, Cal.
 Elder M. E. Hall, Davis, Cal.
 Elder H. P. Humphreys, Marysville, Cal.

24. SAN FRANCISCO (22)

Rev. Andrew Beattie, Ph.D., San Anselmo, Cal.
 Rev. James M. McElhinney, Centerville, Cal.
 Rev. James Falconer, D.D., 3009 Hillegass Ave., Berkeley, Cal.
 Rev. Lapsley A. McAfee, D.D., 2407 Dana St., Berkeley, Cal.
 Rev. Hugh W. Gilchrist, D.D., 240 Webster St., San Francisco, Cal.
 Rev. Wm. E. Parker, Jr., D.D., 1338 15th Ave., San Francisco, Cal.
 Elder Charles E. Cornell, 1020 Bella Vista Ave., Oakland, Cal.
 Elder Benjamin F. Edwards, 19 Westall Ave., Oakland, Cal.
 Elder Albert L. Munger, 2966 Russell St., Berkeley, Cal.
 Elder Donald MacKenzie, 235 Montgomery St., San Francisco, Cal.
 Elder Frank G. Wilson, 2318 Howe St., Berkeley, Cal.
 Elder Walter A. Tanghe, 953 DeHaro St., San Francisco, Cal.

25. SAN JOAQUIN (22)

Rev. Robert Bradley, Stratford, Cal.
 Rev. George B. Greig, Box 208, Gustine, Cal.
 Rev. Luther Spears, Oakdale, Cal.
 Elder C. M. Petty, Madera, Cal.
 Elder A. P. Grayhill, Lindsay, Cal.
 Elder E. K. Caswell, Modesta, Cal.

26. SAN JOSE (22)

Rev. Warren D. More, D.D., Santa Cruz, Cal.
 Rev. George H. Whisler, Palo Alto, Cal.
 Elder Andrew Kerr, Palo Alto, Cal.
 Elder John McCaslin, Santa Cruz, Cal.

27. SANTA BARBARA (22)

Rev. Wm. Miedema, 450 6th St., Oxnard, Cal.
 Elder Fred H. Schauer, 1823 State St., Santa Barbara, Cal.

7. CANADIAN SYNOD

28. KIAMICHI (10)

Rev. J. W. Mallard, Arkinda, Ark.
 Elder W. D. Brown, Goodland, Okla.

29. RENDALL (10)

Rev. H. C. Cousins, P. O. Box 112, Lima, Okla.
 Elder John T. Jones, 531 N. Kelhem St., Oklahoma City, Okla.

30. WHITE RIVER (10)

Rev. W. H. Carroll, D.D., Monticello, Ark.
 Elder C. N. Shropshire, 418 E. 14th St., Texarkana, Ark.

8. CATAWBA SYNOD

31. CAPE FEAR (10)

Rev. Hampton T. McFadden, Louisburg, N. C.
 Elder E. T. Gorden, M.D., Goldsboro, N. C.

32. CATAWBA (10)

Rev. Robert P. Wyche, D.D., 316 W. 6th St., Charlotte, N. C.
 Elder J. W. Massey, care of Rev. L. B. West, J. C. Smith Univ., Charlotte,
 [N. C.]

33. SOUTHERN VA. (10)

Rev. W. H. Fowlkes, Leaksville, N. C.
 Elder Edward B. Harris, M. D., Nottoway, Va.

34. YADKIN (10)

Rev. B. F. Murray, D.D., Cleveland, N. C.
 Elder L. W. Ellis, Huntersville, N. C.

9. COLORADO SYNOD

35. BOULDER (15)

Rev. Frank E. Dameby, Box 209, Ft. Collins, Colo.
 Elder S. E. Newell, Berthoud, Colo.

36. DENVER (15)

Rev. George R. Edmundson, D.D., Byers, Colo.
 Rev. Wm. J. Gregory, Westminster, Colo.
 Rev. Clinton Reed, Arvada, Colo.
 Elder James T. Elliott, M.D., 2024 Colorado Blvd., Denver, Colo.
 Elder A. G. Breckman, 620 Cheyenne St., Golden, Colo.
 Elder S. M. Smith, Idaho Springs, Colo.

37. GUNNISON (15)

Rev. Wm. A. Mast, Grand Junction, Colo.
 Elder G. S. McKinney, Austin Colo.

38. PUEBLO (15)

Rev. James Russell, 407 N. Wahsatch Ave., Colorado Springs, Colo.
 Rev. James R. Burchfield, Florence, Colo.
 Elder C. H. Glatfelty, Penrose, Colo.
 Elder Edward Klein, Holly, Colo.

10. EAST TENNESSEE SYNOD

39. BIRMINGHAM (10)

Rev. H. L. Peterson, D.D., 1286 McLemore Ave., Memphis, Tenn.
 Elder J. C. Ashford, R.F.D. 5, Box 55, Louisville, Miss.

40. LE VERE (10)

Rev. J. B. Barber, 102 Central Ave., Chattanooga, Tenn.
 Elder W. E. Tate, 919 Poplar St., Knoxville, Tenn.

41. ROGERSVILLE (10)

Rev. J. F. Whitley, Kingsport, Tenn.
 Elder J. W. Brice, Appalachia, Va.

11. FLORIDA SYNOD

42. NORTH FLORIDA (19)

Rev. Samuel H. Moore, D.D., Box 35, Eustis, Fla.
 Elder W. O. Dimitt, Lynn Haven, Fla.

43. SOUTHEAST FLORIDA (19)

Rev. E. P. Thomson, D.D., 503 Ave. B., Ft. Pierce, Fla.
 Elder Hon. W. J. Bryan, Miami, Fla.

44. SOUTHWEST FLORIDA (19)

Rev. John F. Shepherd, D.D., Eustis, Fla.
 Elder J. H. Frye, Tarpon Springs, Fla.

12. IDAHO SYNOD

45. BOISE (15)

Rev. David H. Hare, 1614 Blaine St., Caldwell, Ida.
 Elder John J. Rae, 424 Everett St., Caldwell, Ida.

46. KENDALL (15)

Rev. George D. Peacock, Idaho Falls, Ida.
 Elder A. Stewart, Pocatello, Ida.

47. TWIN FALLS (15)

Rev. Arthur G. Pearson, 219 5th Ave., Twin Falls, Ida.
 Elder F. W. Neale, R.F.D. 1, Twin Falls, Ida.

13. ILLINOIS SYNOD

48. ALTON (12)

Rev. Daniel Breeze, 307 S. Morrison, Collinsville, Ill.
 Rev. John N. Morrison, 1808 Clawson St., Alton, Ill.
 Elder George Hair, Alton, Ill.
 Elder S. O. Smith, Girard, Ill.

49. BLOOMINGTON (12)
 - Rev. Lewis C. Voss, Danvers, Ill.
 - Rev. Charles T. Baillie, Bloomington, Ill.
 - Elder Frank Turner, Heyworth, Ill.
 - Elder Edward Filson, Champaign, Ill.
50. CAIRO (12)
 - Rev. L. H. Knight, Marion, Ill.
 - Elder Hugh Murray, Equality, Ill.
51. CHICAGO (12)
 - Rev. Moses H. Jackson, D.D., 4837 Forestville Ave., Chicago, Ill.
 - Rev. Prof. R. Worth Frank, 2330 N. Halstead St., Chicago, Ill.
 - Rev. Wilbur O. Carrier, D.D., 1618 W. Adams St., Chicago, Ill.
 - Rev. Charles B. Swartz, 4108 Grand Blvd., Chicago, Ill.
 - Rev. L. Wesley Almy, 1347 W. Erie St., Chicago, Ill.
 - Rev. Wm. J. Ohan, 1819 Nebraska Ave., Chicago, Ill.
 - Rev. Gerrit Verkuyt, Ph.D., 125 N. Wabash Ave., Chicago, Ill.
 - Rev. Robt. Clements, D.D., 314 N. Waller Ave., Chicago, Ill.
 - Rev. A. S. C. Clarke, D.D., 917 Forest Ave., Evanston, Ill.
 - Rev. Earl C. Morgan, 8624 S. Sangamon St., Chicago, Ill.
 - Rev. Edgar P. Hill, D.D., Witherspoon Bldg., Phila., Pa.
 - Elder Dr. Winfield Scott Hall, 3136 Ivison Ave., Berwyn, Ill.
 - Elder John L. Alexander, 726 N. Wheaton Ave., Wheaton, Ill.
 - Elder Walter R. Mee, 77 W. Washington St., Chicago, Ill.
 - Elder Oliver J. Prentice, 248 Home Ave., Oak Park, Ill.
 - Elder James B. Wootan, 5508 Kenmore Ave., Chicago, Ill.
 - Elder Thomas E. Bodin, 1838 W. Division St., Chicago, Ill.
 - Elder Frank S. Shaw, North Shore Hotel, Evanston, Ill.
 - Elder Elmer E. Schermerhorn, 4340 Greenview Ave., Chicago, Ill.
 - Elder R. T. Eaton, 509 S. Wabash Ave., Chicago, Ill.
 - Elder Dr. Wilbur R. Wilson, 1307 Sunnyside Ave., Chicago, Ill.
 - Elder Wm. H. Watt, Lombard, Ill.
52. EWING (12)
 - Rev. Herbert F. White, Pinckneyville, Ill.
 - Elder H. E. Pieper, Mt. Carmel, Ill.
53. FREEPORT (12)
 - Rev. Gerald D. Heuver, 1908 Latham St., Rockford, Ill.
 - Elder W. M. Sanford, Freeport, Ill.
54. MATTOON (12)
 - Rev. Edwin Lynde Lord, D.D., Paris, Ill.
 - Rev. Wm. H. Mason, Bethany, Ill.
 - Elder L. B. Galbreath, Ashmore, Ill.
 - Elder Robert Fife, Palestine, Ill.
55. OTTAWA (12)
 - Rev. James R. E. Craighead, Oswego, Ill.
 - Elder G. W. Rice, Mendota, Ill.
56. PEORIA (12)
 - Rev. James Benson, 903 Bigelow St., Peoria, Ill.
 - Elder G. W. Hunt, 20 N. Institute, Peoria, Ill.
57. ROCK RIVER (12)
 - Rev. John McGown Stevenson, 726 23rd St., Rock Island, Ill.
 - Elder Oscar Marsh., Aledo, R. F. D. Ill.

58. RUSHVILLE (12)

Rev. Wm. H. Shaw, Macomb, Ill.
Elder Dr. W. P. Frazier, Carthage, Ill.

59. SPRINGFIELD (12)

Rev. Walter E. Spoonts, D.D., 332 S. Diamond St., Jacksonville, Ill.
Rev. Alexander P. Pelso, 430 S. Taylor Ave., Decatur, Ill.
Rev. Abram G. Bergen, D.D., Box 259, Springfield, Ill.
Elder J. A. Stone, Farmingdale, Ill.
Elder W. B. Britton, Mt. Zion, Ill.
Elder John H. Kincaid, R. F. D. 2, Athens, Ill.

14. INDIANA SYNOD

60. CRAWFORDSVILLE (11)

Rev. Gwilym E. Jones, Rossville, Ind.
Rev. Homer M. Campbell, Thorntown, Ind.
Elder J. W. Robb, Clinton, Ind.
Elder James H. Osborne, Crawfordsville, Ind.

61. FORT WAYNE (11)

Rev. James A. Gordon, D.D., Winona Lake, Ind.
Rev. A. P. Bourne, 1909 Taylor St., Ft. Wayne, Ind.
Elder O. E. Lesh, Bluffton, Ind.
Elder F. J. Smetzley, Lima (Howe P. O.), Ind.

62. INDIANAPOLIS (11)

Rev. Samuel S. Aikman, D.D., 621 S. Walnut St., Brazil, Ind.
Rev. Thomas N. Hunt, 1135 Fletcher Ave., Indianapolis, Ind.
Elder John N. Graham, Franklin, Ind.
Elder Evans Woollen, Fletcher Savings & Trust Co., Indianapolis, Ind.

63. LOGANSPORT (11)

Rev. John Dezso, 1504 W. Washington St., So. Bend, Ind.
Rev. Edwin G. Meister, Y. M. C. A., So. Bend, Ind.
Elder J. S. Blackmun, Hammond, Ind.
Elder L. G. Little, Lowell, R. F. D., Ind.

64. MUNCIE (11)

Rev. Wm. Pearson Lockwood, Hartford City, Ind.
Elder Hon. Albert R. Hall, West Fourth St., Marion, Ind.

65. NEW ALBANY (11)

Rev. Frank O. Ballard, D.D., Hanover, Ind.
Elder John H. Shine, New Albany, Ind.

66. VINCENNES (11)

Rev. John B. Miller, D.D., 1228 N. Eleventh St., Vincennes, Ind.
Rev. Adolphus Kistler, D.D., 526 Main St., Vincennes, Ind.
Elder Hon. John C. Chaney, Sullivan, Ind.
Elder Daniel A. Branson, 1026 W. Michigan St., Evansville, Ind.

67. WHITE WATER (11)

Rev. F. C. Taylor, Lawrenceburg, Ind.
Elder J. W. Hogsett, Rushville, Ind.

15. IOWA SYNOD

68. CEDAR RAPIDS (16)
 Rev. B. F. Pickering, Kenwood Park, Ia.
 Rev. Leonard Duckett, Monticello, Ia.
 Elder W. T. Jackson, Marion, Ia.
 Elder George Bickel, Vinton, Ia.
69. CENTRAL WEST (Boh.) (16)
 Rev. Joseph Havlik, Clarkson, R. F. D. 1, Nebr.
 Elder James Juneke, Kimball, S. Dak.
70. CORNING (16)
 Rev. Wm. L. Cain, Creston, Ia.
 Elder A. Wilberger, Sidney, Ia.
71. COUNCIL BLUFFS (16)
 Rev. Oliver Stephenson, Walnut, Iowa.
 Elder T. C. Horton, 421 N. 32nd St., Council Bluffs, Ia.
72. DES MOINES (16)
 Rev. Theodore Morning, D.D., 1111 44th St., Des Moines, Ia.
 Rev. Silas C. Wadding, 3118 S. W. 9th St., Des Moines, Ia.
 Elder John T. McNay, Derby, Ia.
 Elder C. E. Risser, 1907 Sixth Ave., Des Moines, Ia.
73. DUBUQUE (16)
 Rev. Joseph C. B. Peck, Ossian, R. F. D., Iowa.
 Rev. John F. Hinkhouse, D.D., Independence, Iowa.
 Elder C. C. Sands, West Union, Iowa.
 Elder D. W. Munger, Manchester, Iowa.
74. FORT DODGE (16)
 Rev. M. Vernon Higbee, D.D., Boone, Iowa.
 Rev. Thos. Scotton, Cedar Rapids, Iowa.
 Elder G. B. Peterson, Pocahontas, Iowa.
 Elder A. P. Reubel, Barnum, Iowa.
75. IOWA (16)
 Rev. Warren F. Goff, D.D., Ft. Madison, Ia.
 Rev. Albert C. Grafton, Middletown, Ia.
 Elder Harold J. Wilson, 902 University, Burlington, Ia.
 Elder Wm. A. Thompson, Morning Sun, Ia.
76. IOWA CITY (16)
 Rev. Robert R. Reed, 401 S. Dodge St., Iowa City, Ia.
 Rev. Herbert L. Searles, Iowa City, Ia.
 Elder H. C. Schroder, Walcott, Ia.
 Elder R. C. McCleary, Crawfordsville, Ia.
77. SIOUX CITY (16)
 Rev. D. M. McIntosh, 615 Ironside Ave., Sioux City, Ia.
 Rev. Chas. H. Fleming, Schaller, Ia.
 Elder C. F. Thompson, Sioux City, Ia.
 Elder R. F. Williams, Linn Grove, Ia.
78. WATERLOO (16)
 Rev. W. Edward Fisher, D.D., Ackley, Ia.
 Elder Earl H. Kimball, 204 Whitney Road, Waterloo, Ia.

16. KANSAS SYNOD

79. EMPORIA (17)
Rev. F. J. Strickler, Emporia, Kans.
Elder H. W. Hughes, 907 Market St., Emporia, Kans.
80. HIGHLAND (17)
Rev. Irvin R. Prugh, 607 Genesee St., Blue Rapids, Kans.
Elder Albert Goodman, Marysville, Kans.
81. LARNED (17)
Rev. Calvin H. Knight, Kingsdown, Kans.
Elder John Thompson, Great Bend, Kans.
82. NEOSHO (17)
Rev. Arthur B. Miller, D.D., Coffeyville, Kans.
Rev. Chas. J. Armentrout, Pittsburgh, Kans.
Elder Roy F. O'Brien, Chetopa, Kans.
Elder Milton B. Smith, Neodesha, Kans.
83. OSBORNE (17)
Rev. L. A. Kerr, Phillipsburg, Kans.
Elder J. W. Bingham, Wakeeney, Kans.
84. SOLOMON (17)
Rev. W. W. Richmond, Scottsville, Kans.
Elder Dr. A. J. May, Culver, Kans.
85. TOPEKA (17)
Rev. Wm. U. Guerrant, 900 Humboldt, Manhattan, Kans.
Rev. Frank F. Ogle, Wamego, Kans.
Rev. Harrison S. Condit, 1511 West, Emporia, Kans.
Elder Enoch Hassebroek, Riley, Kans.
Elder Charles H. Searle, 1236 Garfield, Topeka, Kans.
Elder Wm. L. Douglass, Edgerton, Kans.
86. WICHITA (17)
Rev. Wm. M. Gardner, D.D., Arkansas City, Kans.
Rev. A. G. Alexander, 2316 E. 13th St., Wichita, Kans.
Elder J. W. Martin, Arkansas City, Kans.
Elder Fred W. Little, Wichita, Kans.

17. KENTUCKY SYNOD

87. BUCKHORN (18)
Rev. Isaac H. Gabbard, Cow Creek, Ky.
Elder E. M. Vanover, Wooton, Ky.
88. EBENEZER (18)
Rev. James F. Record, Ph.D., D.D., Pikeville, Ky.
Elder E. S. Reeves, Ashland, Ky.
89. LINCOLN (18)
Rev. H. W. McNair, Nicholasville, Ky.
Elder Moses Coles, Pineville, Ky.
90. LOGAN (18)
Rev. W. H. Neal, Cave Hill, Ky.
Elder H. W. Wilson, Russellville, Ky.

91. LOUISVILLE (18)
Rev. Charles W. Welch, D.D., 1436 St. James Court, Louisville, Ky.
Elder Samuel C. Dowell, Irvington, Ky.
92. PRINCETON (18)
Rev. John A. Troxler, Mayfield, Ky.
Elder John B. Nunn, Sturgis, Ky.
93. TRANSYLVANIA (18)
Rev. Harry S. Hudson, Lancaster, Ky.
Elder George H. Preston, Parksville, Ky.

18. MICHIGAN SYNOD

94. DETROIT (11)
Rev. Irwin E. Bradfield, 2897 Pingree Ave., Detroit, Mich.
Rev. Geo. Brewer, D.D., 24 McKinley Place, (G. P.), Detroit, Mich.
Rev. Wm. T. Jaquess, D.D., 4586 Vancouver Ave., Detroit, Mich.
Rev. Cornelius E. Mieras, 5590 Maplewood Ave., Detroit, Mich.
Elder Geo. Fleming, 92 Prall St., Pontiac, Mich.
Elder Irving A. Newcomer, Monroe, Mich.
Elder Robert J. Lathers, Inkster, R.F.D. 2, Mich.
Elder Wm. B. Hatch, Ypsilanti, Mich.
95. FLINT (11)
Rev. Alfred Martin, Yale, Mich.
Elder Louis G. Willison, 414 E. Court St., Flint, Mich.
96. GRAND RAPIDS (11)
Rev. James J. DeKraker, Grand Haven, Mich.
Elder Edwin F. Beckwith, M.D., Ionia, Mich.
97. KALAMAZOO (11)
Rev. Harry T. Scherer, Niles, Mich.
Elder Harry Kloks, Centerville, Mich.
98. LAKE SUPERIOR (11)
Rev. E. G. Hildner, Houghton, Mich.
Elder Fred Johnson, St. Ignace, Mich.
99. LANSING (11)
Rev. A. E. Cameron, Albion, Mich.
Elder F. E. Mills, Lansing, Mich.
100. PETOSKEY (11)
Rev. C. W. Sidebotham, East Jordan, Mich.
Elder O. C. Gregory, Petoskey, Mich.
101. SAGINAW (11)
Rev. Wm. H. Mason, 710 S. Weadock Ave., Saginaw, Mich.
Elder Charles H. Denison, 115 N. Oakley St., Saginaw, Mich.

19. MINNESOTA SYNOD

102. ADAMS (13)
Rev. Charles Gerlinger, Thief River Falls, Minn.
Elder David Magsam, Euclid, Minn.
103. DULUTH (13)
Rev. Alexander E. McLean, Markville, Minn.
Elder John McT. Carson, 1031 E. 10th St., Duluth, Minn.

104. MANKATO (13)

Rev. James M. Bain, D.D., Mankato, Minn.
 Rev. Frederick C. Boller, Tracy, Minn.
 Elder John Anderson, Russell, Minn.
 Elder E. A. H. Chalmers, Cottonwood, Minn.

105. MINNEAPOLIS (13)

Rev. John Connell, Westminster Pres. Ch., Minneapolis, Minn.
 Rev. Raymond J. Rutt, 2814 14th Ave., S., Minneapolis, Minn.
 Elder George D. Dayton, Nicollet at 7th St., Minneapolis, Minn.
 Elder George H. Gunnison, 3300 Stevens Ave., Minneapolis, Minn.

106. RED RIVER (13)

Rev. A. G. Patterson, Brainerd, Minn.
 Elder Neely M. Gray, Ashby, Minn.

107. ST. CLOUD (13)

Rev. James Watt, Brooten, Minn.
 Elder D. N. Tharalson, Litchfield, Minn.

108. ST. PAUL (13)

Rev. Clair B. Latimer, White Bear Lake, Minn.
 Rev. Geo. W. Davis, D.D., 1596 Summit Ave., St. Paul, Minn.
 Elder B. O. Chapman, 397 Sibley St., St. Paul, Minn.
 Elder Geo. M. Brack, Merchants National Bank, St. Paul, Minn.

109. WINONA (13)

Rev. Walter Rothwell, Claremont, Minn.
 Elder Riley Thomson, Albert Lea, Minn.

20. MINNESOTA SYNOD (WELSH)

110. BLUE EARTH (9)

Rev. David R. Jones, Ipswich, S. Dak.
 Elder Peter Lloyd, S 2nd St., Mankato, Minn.

111. WESTERN CANADA (9)

No Commissioners elected.

21. MISSISSIPPI SYNOD

112. BELL (19)

Rev. Thomas G. Henry, Corinth, Miss.
 Elder Wm. P. Gardner, Saltillo, Miss.


113. MERIDIAN (19)

Rev. J. Hardin Mallard, Meridian, Miss.
 Elder Charlie Roberts, Dixon, Miss.

114. OXFORD (19)

Rev. I. C. Smith, Coffeeville, Miss.
 Elder T. H. Simpson, Pickens, Miss.

22. MISSOURI SYNOD

115. **CARTHAGE** (18)
Rev. R. Howard M. Augustine, 6th & Pearl St., Joplin, Mo.
Elder F. A. Archibald, 1912 Byers Ave., Joplin, Mo.
116. **HANNIBAL** (18)
Rev. G. M. C. Okes, Frankford, Mo.
Elder Wm. Reading, Louisiana, Mo.
117. **IRON MOUNTAIN** (18)
Rev. Ira Miller, Fredericktown, Mo.
Elder W. C. Gunter, Annapolis, Mo.
118. **KANSAS CITY** (18)
Rev. Harry C. Rogers, D.D., 2012 Linwood Blvd., Kansas City, Mo.
Rev. Samuel D. Harkness, D.D., 3922 Mannheim Rd., Kansas City.
Elder J. T. Jackson, 5733 Harrison St., Kansas City, Mo.
Elder Buford G. Hamilton, M.D., 2 W. 52nd St., Kansas City, Mo.
119. **KIRKVILLE** (18)
Rev. Arthur E. Perry, D.D., Chillicothe, Mo.
Elder E. R. Easley, La Platte, Mo.
120. **OZARK** (18)
Rev. Henry Little, D.D., Springfield, Mo.
Elder J. W. Fuson, Springfield, Mo.
121. **ST. JOSEPH** (18)
Rev. Robert W. Crichton, Parkville, Mo.
Elder I. M. C. Neff, Maryville, Mo.
122. **ST. LOUIS** (18)
 Rev. Fred C. Reiner, 4528 Ashland, St. Louis, Mo.
Rev. George A. Percival, 5361 Geraldine, St. Louis, Mo.
Rev. H. H. Forsythe, 5084 Raymond Ave., St. Louis, Mo.
Elder B. F. Edwards, 10 Kingsbury Pl., St. Louis, Mo.
Elder G. F. Close, 5540 Etzel, St. Louis, Mo.
Elder G. W. Sutherland, 3815 Botanical, St. Louis, Mo.
123. **SEDALIA** (18)
Rev. Oliver L. Byrns, Appleton City, Mo.
Elder Ralph P. Johnson, Osceola, Mo.

23. MONTANA SYNOD

124. **BUTTE** (15)
Rev. J. G. Knotter, Anaconda, Mont.
Elder Thomas R. Glass, Corvallis, Mont.
125. **GREAT FALLS** (15)
Rev. L. L. Totten, 706 1st Ave. S., Great Falls, Mont.
Elder H. T. Smith, Wolf Point, Mont.
126. **HELENA** (15)
Rev. Ralph W. Orr, Belgrade, Mont.
Elder W. H. Andrews, Trident, Mont.

127. **KALISPELL** (15)
Rev. J. Duncan Harley, Whitefish, Mont.
Elder T. Clair Williams, Polson, Mont.
128. **LEWISTOWN** (15)
Rev. Evert Top, Lewistown, Mont.
Elder Addison Miller, Stanford, Mont.
129. **YELLOWSTONE** (15)
Rev. Merton S. Fales, Miles City, Mont.
Elder W. A. Wheeler, Phon, Mont.

24. NEBRASKA SYNOD

130. **BOX BUTTE** (14)
Rev. Samuel Linn, Morrill, Nebr.
Elder George Lutton, Scottsbluff, Nebr.
131. **HASTINGS** (14)
Rev. Stephen H. Jones, Nelson, Nebr.
Elder Fred. Day, Superior, Nebr.
132. **KEARNEY** (14)
Rev. Wm. J. Willis, Kearney, Nebr.
Elder John McLellan, Grand Island, Nebr.
133. **NEBRASKA CITY** (14)
Rev. Harry G. McClusky, Plattsmouth, Nebr.
Rev. Thos. L. Hollingsworth, Thayer, Nebr.
Elder E. M. Steeves, Panama, Nebr.
Elder Walter Adams, Lincoln, Nebr.
134. **NIOBRARA** (14)
Rev. W. O. Jones, Carroll, Nebr.
Elder Dr. W. E. Crane, Norfolk, Nebr.
135. **OMAHA** (14)
Rev. Edwin H. Jenks, D.D., 3424 Farnam, Omaha, Nebr.
Rev. Donald C. MacLeod, D.D., 4915 California, Omaha, Nebr.
Rev. A. J. Kearns, Tekamah, Nebr.
Elder James McClund, 4334 Lake, Omaha, Nebr.
Elder William J. Sellner, 6524 N. 13th., Omaha, Nebr.
Elder Wm. McCormack, 605 S. 31st St., Omaha, Nebr.

25. NEW ENGLAND SYNOD

136. **BOSTON** (1)
Rev. Earle A. Brooks, D.D., 70 Clark St., Everett, Mass.
Elder Matthew S. McNeilly, 22 Lincoln Place, Brookline, Mass.
137. **CONNECTICUT VALLEY** (1)
Rev. John Alison, D.D., 215 Oak St., Holyoke, Mass.
Elder Wm. E. Phillips, 509 Laurel Ave., Bridgeport, Conn.
138. **NEWBURYPORT** (1)
Rev. A. McDonald Paterson, 60 High St., Newburyport, Mass.
Elder Duncan MacEachern, 3 E. Broadway, Haverhill, Mass.
139. **PROVIDENCE** (1)
Rev. A. J. Fowlie, 712 High St., Lonsdale, R. I.
Elder Malcolm D. McCunn, 2936 Pawtucket Ave., East Providence, R. I.

26. NEW JERSEY SYNOD

140. CORISCO (4)
Rev. F. M. Gault, care of Mr. Russell Carter, 156 5th Ave., New York City
141. ELIZABETH (4)
Rev. Herbert K. England, 117 W. 5th Ave., Roselle, N. J.
Rev. Wm. K. McKinney, 315 E. Broad St., Westfield, N. J.
Elder D. M. VanVliet, 444 W. 7th St., Plainfield, N. J.
Elder C. D. Frazer, 216 Kearney Ave., Perth Amboy, N. J.
142. HAVANA (4)
Rev. Jose M. Hernandez, 52 Havana St., Guines, Cuba.
Elder Sr. Pablo Isaac Garcia, 43 Neptuno St., Havana, Cuba.
143. JERSEY CITY (4)
Rev. John C. Mead, D.D., LL.D., Magnolia Ave., Tenafly, N. J.
Rev. J. Prentice Taylor, Ph.D., 107 Gladwin Ave., Leonia, N. J.
Rev. Harry R. Stark, D.D., 490 Riverside Drive, New York City
Elder Wm. H. Weir, 1136 River Rd., Edgewater, N. J.
Elder Thos. J. Arnold, 373 Broadway, Paterson, N. J.
Elder A. D. Geiger, 321 Fair St., Paterson, N. J.
144. MONMOUTH (4)
Rev. George G. Horn, Freehold, N. J.
Rev. Dwight L. Parsons, Shrewsbury, N. J.
Elder Theodore W. Brewer, Asbury Park, N. J.
Elder George D. McIlvaine, Beverly, N. J.
145. MORRIS AND ORANGE (4)
Rev. Hugh W. Rendall, D.D., Mendham, N. J.
Rev. Robert B. Beattie, D.D., 780 Munn Ave., E. Orange, N. J.
Rev. John A. MacSporran, D.D., 472 Hillside Ave., Orange, N. J.
Elder Frederick S. Ward, 109 Harrison St., E. Orange, N. J.
Elder Everitt K. Taylor, 179 Irvington Ave., S. Orange, N. J.
Elder G. C. Babcock, Morristown, N. J.
146. NEWARK (4)
Rev. Pleasant Hunter, D.D., 10 Washington Pl., Newark, N. J.
Rev. Pierce A. Chamberlain, 47 S. Prospect St., Verona, N. J.
Rev. Willard G. Purdy, 44 Walnut Crescent, Montclair, N. J.
Rev. Joseph F. Folsom, 912 S. 16th St., Newark, N. J.
Elder Matthias J. Price, 521 Clifton Ave., Newark, N. J.
Elder Howard B. Davis, 88 Monroe Pl., Bloomfield, N. J.
Elder George M. Crogan, 148 Park Ave., East Orange, N. J.
Elder Joseph N. Cone, 237½ S. 8th St., Newark, N. J.
147. NEW BRUNSWICK (4)
Rev. Charles R. Erdman, D.D., LL.D., 20 Library Pl., Princeton, N. J.
Rev. Wm. H. Wolverton, D.D., Stockton, N. J.
Rev. Wm. P. Armstrong, D.D., 74 Mercer St., Princeton, N. J.
Rev. Wm. K. C. Thomson, 149 Brunswick Ave., Trenton, N. J.
Elder W. Egbert Thomas, Milford, N. J.
Elder Elijah C. Hutchinson, Berkeley Ave., Trenton, N. J.
Elder Wm. W. Hawke, D.D.S., Flemington, N. J.
Elder James R. Campbell, Central Y. M. C. A., Trenton, N. J.
148. NEWTON (4)
Rev. Thomas A. Williams, 44 Summit Ave., Phillipsburg, N. J.
Rev. Charles E. Hoyt, Sparta, N. J.
Elder Fred Lewis, Hampton, N. J.
Elder John B. Cline, Stewartville, N. J.

149. WEST JERSEY (4)

Rev. Walter R. Clyde, 758 N. 27th St., Camden, N. J.
 Rev. James R. Kerr, Haddon Heights, N. J.
 Rev. Robert C. Jenkins, Williamstown, N. J.
 Rev. Cedric V. Miller, Blackwood, N. J.
 Elder Wilson McClure, R. F. D., Sewell, N. J.
 Elder Richard E. Reeves, Cape May, N. J.
 Elder Theodore Schleinkofer, Atco, N. J.
 Elder Luther L. Wallace, Ocean City, N. J.

27. NEW MEXICO SYNOD

150. PECOS VALLEY (20)

Rev. Calvin A. Duncan, D.D., Alamogordo, N. Mex.
 Elder Hon. Harry L. Patton, Clovis, N. Mex.

151. RIO GRANDE (20)

Rev. William Sickles, Deming, N. Mex.
 Elder R. H. France, Las Cruces, N. Mex.

152. SANTA FE (20)

Rev. Eliseo C. Cordova, Raton, N. Mex.
 Elder Juan A. Sandoval, Raton, N. Mex.

28. NEW YORK SYNOD

153. ALBANY (1)

Rev. Robert W. Anthony, 209 Union St., Schenectady, N. Y.
 Rev. J. Wallace Young, R. F. D. 2, Ballston Spa, N. Y.
 Rev. George K. Fraser, Northville, N. Y.
 Elder James G. Perkins, 341 Hamilton St., Albany, N. Y.
 Elder Wm. I. Purdy, 243 Division St., Amsterdam, N. Y.
 Elder W. C. Brown, Tribes Hill, N. Y.

154. BINGHAMTON (2)

Rev. John M. Boggs, D.D., Marathon, N. Y.
 Rev. Arnold W. Bloomfield, Owego, N. Y.
 Elder Orson A. Kinney, Cortland, N. Y.
 Elder Williard B. Bennett, Windsor, N. Y.

155. BROOKLYN-NASSAU (3)

Rev. John F. Carson, D.D., 258 Jefferson Ave., Brooklyn, N. Y.
 Rev. Wm. G. Clark-Duff, 362 Sterling Pl., Brooklyn, N. Y.
 Rev. Wm. Asher, 179 Marcy Ave., Brooklyn, N. Y.
 Rev. Hugh W. Jones, D.D., 140 Noble St., Brooklyn, N. Y.
 Rev. John M. Brockie, D.D., Babylon, N. Y.
 Rev. Herbert E. Moyer, Roosevelt, N. Y.
 Elder Roy M. Hart, 32 Court St., Brooklyn, N. Y.
 Elder Emmett F. Newton, Babylon, N. Y.
 Elder Newton J. Baxter, 171 Arlington Ave., Brooklyn, N. Y.
 Elder Louis N. Rowley, 681 Sterling Pl., Brooklyn, N. Y.
 Elder Charles L. Adams, 184 Hawthorne St., Brooklyn, N. Y.
 Elder Philip Ritter, 12 Fifth Ave., New York, N. Y.

156. BUFFALO (2)

Rev. Leo Alvin Gates, 1780 Seneca St., Buffalo, N. Y.
 Rev. George A. Buttrick, 100 Wadsworth St., Buffalo, N. Y.
 Rev. Wm. Bishop Gates, Olean, N. Y.
 Elder Wm. A. Galpin, 735 W. Delavan Ave., Buffalo, N. Y.
 Elder Judge Frank F. Standart, 1987 Bailey Ave., Buffalo, N. Y.
 Elder Frederick W. Danforth, 713 Mutual Life Bldg., Buffalo, N. Y.

157. CAYUGA (2)
Rev. Malcolm L. MacPhail, Ph.D., 35 Franklin St., Auburn, N. Y.
Rev. Martin D. Hardin, D.D., 117 E. Buffalo St., Ithaca, N. Y.
Elder Oscar J. Spencer, 1 North St., Auburn, N. Y.
Elder Paul F. Gaeher, Aurora, N. Y.
158. CHAMPLAIN (1)
Rev. C. Edward Fay, Champlain, N. Y.
Elder Arthur E. McClary, Malone, N. Y.
159. CHEMUNG (2)
Rev. Elmer W. K. Mould, 658 W. Washington Ave., Elmira, N. Y.
Elder O. F. Goundry, Beaver Dam, R. F. D. 2, New York.
160. CHILE (2)
161. COLUMBIA (1)
Rev. George C. Yeisley, D.D., Hudson, N. Y.
Elder Truman B. Johnson, Windham, N. Y.
162. EASTERN PERSIA (1)
163. GENESEE (2)
Rev. E. M. Jones, LeRoy, N. Y.
Elder E. A. Ellinwood, Warsaw, N. Y.
164. GENEVA (2)
Rev. David L. Roberts, Waterloo, N. Y.
Elder Dr. L. L. Van Slyke, Castle St., Geneva, N. Y.
165. HUDSON (1)
Rev. John H. Thompson, Montgomery, N. Y.
Rev. Hilton R. Campbell, Ph.D., Thompson Ridge, N. Y.
Elder K. D. L. Niven, Monticello, N. Y.
Elder Harry H. Hurd, Newburgh, R. F. D., N. Y.
166. LONG ISLAND (3)
Rev. Otto R. W. Klose, East Moriches, N. Y.
Elder James F. Davis, Sag Harbor, N. Y.
167. LYONS (2)
Rev. A. J. Thomas, Lyons, N. Y.
Elder F. W. King, Wolcott, N. Y.
168. NEW YORK (3)
Rev. Dwight W. Wylie, D.D., 32 E. 64th St., New York City.
Rev. T. Guthrie Speers, 47 University Place, New York City.
Rev. Henry S. Coffin, D.D., 129 E. 71st St., New York City.
Rev. A. Edwin Keigwin, D.D., 324 W. 103rd St., New York City.
Rev. William P. Merrill, D.D., 112 E. 36th St., New York City.
Rev. Harold S. Rambo, 143 E. 30th St., New York City.
Rev. George M. Duff, 5615 Mosholu Ave., New York City.
Rev. Lee W. Beattie, D.D., 432 Third Ave., New York City.
Elder John H. Finley, 1 Lexington Ave., New York City.
Elder George H. Richards, 68 William St., New York City.
Elder George B. Agnew, 121 E. 69th St., New York City.
Elder Timothy N. Pfeiffer, 29 Washington Sq., New York City.
Elder Robert W. Boyd, 130 Claremont Ave., New York City.
Elder Edwin H. Krom, Malba Drive, Whitestone, L. I., N. Y.
Elder Reginald L. McAll, 76 Wall St., New York City.
Elder Norman J. Marsh, 911 Park Ave., New York City.

169. NIAGARA (2)
Rev. S. M. Robinson, Lockport, N. Y.
Elder E. A. Rogers, Lockport, N. Y.
170. NORTH RIVER. (1)
Rev. Charles M. Moser, Pine Plains, N. Y.
Elder Alexander D. McCann, 24 Courtney Ave., Newburgh, N. Y.
171. NORTH SIAM (3)
Rev. Hugh Taylor, D.D., c/o 156 5th Ave., New York City.
Elder Dr. G. W. McKean, c/o Peekskill Military Academy, Peekskill,
[N. Y.]
172. OTSEGO. (2)
Rev. Dwight C. Hanna, D.D., Gilbertsville, N. Y.
Elder Samuel A. Dugan, Margaretville, N. Y.
173. PORTO RICO (3)
Rev. Angel A. Cabrera, Marina, Mayaguez, P. R.
Rev. J. L. Santiago-Cabrera, Box 25, Aguadilla, P. R.
Elder Herminio Rodriguez, San Sebastian, P. R.
Elder Jose Milan, San Antonio, P. R.
174. ROCHESTER (2)
Rev. Sherman L. Divine, D.D., 374 Wellington Ave., Rochester, N. Y.
Rev. Philip A. Swartz, East Ave. and Meigs St., Rochester, N. Y.
Rev. Warren S. Stone, D.D., 138 S. Fitzhugh St., Rochester, N. Y.
Elder William H. Miller, Dansville, N. Y.
Elder R. A. Wilson, 262 Hazelwood Tce., Rochester, N. Y.
Elder Benjamin H. Clement, 110 Selye Tce., Rochester, N. Y.
175. ST. LAWRENCE (1)
Rev. Arthur T. Cort, Cape Vincent, N. Y.
Elder Dr. S. W. Close, Gouverneur, N. Y.
176. SOUTH SIAM (3)
Rev. Herbert W. Stewart, 155 Park St., Grove City, Pa.
177. STEUBEN (2)
Rev. T. Markham Talmage, Hornell, N. Y.
Elder Wm. E. Garrison, Bath, N. Y.
178. SYRACUSE (2)
Rev. Clarence C. Baker, 1600 Park St., Syracuse, N. Y.
Rev. Thomas A. Fenton, S.T.D., 104 Walnut Pl., Syracuse, N. Y.
Elder George L. Barnard, 203 Oakwood Ave., Syracuse, N. Y.
Elder E. W. Rice, Hannibal, N. Y.
179. TROY (1)
Rev. James G. Carlile, 129 Ferry St., Troy, N. Y.
Rev. John Lyon Caughey, Glens Falls, N. Y.
Elder Fred Bruse, Troy, N. Y.
Elder James D. Gilchrist, Cohoes, N. Y.
180. UTICA (1)
Rev. Robert C. Jones, Sauquoit, R.F.D., N. Y.
Rev. Peter McKenzie, 1311 Howard Ave., Utica, N. Y.
Elder Edward S. Van Valkenburg, 74 Diamond St., Little Falls, N. Y.
Elder Wallace E. Brant, Boonville, N. Y.

181. WESTCHESTER (3)

Rev. Morgan P. Noyes, Dobbs Ferry, N. Y.
 Rev. George M. Whitmore, Irvington, N. Y.
 Rev. George Reynolds, New Rochelle, N. Y.
 Elder Wm. H. Clark, Katonah, N. Y.
 Elder Rufus B. Burnham, Larchmont, N. Y.
 Elder Joseph A. Greene, Ossining, N. Y.

29. NEW YORK AND VERMONT WELSH SYNOD

182. EASTERN N. Y. & VT. (Welsh) (9)

Rev. John Parry Jones, 4 Quaker St., Granville, N. Y.
 Elder Griffith J. Griffith, West Pawlet, Vt.

183. ONEIDA (9)

Rev. John R. Evans, Remsen, R.F.D. 3, New York.
 Elder Enoch W. Morris, New Hartford, N. Y.

30. NORTH DAKOTA SYNOD

184. BISMARCK (14)

Rev. E. V. Headen, Wilton, N. Dak.
 Elder O. G. Davenport, Stewartsdale, N. Dak.

185. FARGO (14)

Rev. David T. Robertson, 109 Eighth St., Fargo, N. Dak.
 Elder John Bring, Galesburg, N. Dak.

186. MINNEWAUKAN (14)

Rev. R. C. Crouch, Bottineau, N. Dak.
 Elder Alex. G. Elmslie, Devil's Lake, N. Dak.

187. MINOT (14)

Rev. Peter W. Erickson, D.D., Minot, N. Dak.
 Elder Dr. M. G. Flath, Stanley, N. Dak.

188. OAKES (14)

Rev. W. W. Kirby, Lisbon, N. Dak.
 Elder H. E. Sox, Edgeley, N. Dak.

189. PEMBINA (14)

Rev. John M. Donald, Milton, N. D.
 Elder James Murchie, Sarles, N. D.

31. OHIO SYNOD

190. ATHENS (8)

Rev. J. G. Galbreath, Marietta, O.
 Elder C. C. Sharp, Nelsonville, O.

191. CHILLICOTHE (8)

Rev. Roland E. Crist, Wilmington, O.
 Elder W. M. Seymour, Bainbridge, O.

192. CINCINNATI (8)
 Rev. Thomas C. McNary, Lockland, Route 5, Ohio.
 Rev. Frederick N. McMillin, D.D., 2238 Park Ave., Cincinnati, O.
 Rev. John W. Christie, D.D., 103 E. Auburn Ave., Cincinnati, O.
 Rev. William Gross, Harrison, Ohio.
 Elder Louis H. Blakemore, 133 E. 4th St., Cincinnati, O.
 Elder A. E. Gillette, M.D., 2115 Eastern Ave., Cincinnati, O.
 Elder Frederick T. Proctor, 223 Kearney Ave., Cincinnati, O.
 Elder Eugene S. Howard, 254 Mystic Ave., Cincinnati, O.
193. CLEVELAND (8)
 Rev. Wm. H. Huber, D.D., 620 E. Market St., Akron, O.
 Rev. Joel M. Hayden, 13047 Cedar Rd., Cleveland Hgts., O.
 Rev. Fred L. Harper, 6410 Clinton Ave., Cleveland, O.
 Rev. Wm. L. Swan, D.D., 78 Euclid Ave., Willoughby, O.
 Elder W. O. Weir, Ashtabula, O.
 Elder Augustus F. Smith, 1830 Wilton Rd., Cleveland Hgts., O.
 Elder Henry I. Shepherd, 2717 Endicott Rd., Cleveland Hgts., O.
 Elder Edward H. Williams, 1848 E. 87th St., Cleveland, O.
194. COLUMBUS (8)
 Rev. W. O. Thompson, D.D., LL.D., Ohio State Univ., Columbus, O.
 Rev. Wm. J. Holmes, Westerville, O.
 Elder Chas. F. Johnson, 883 E. Broad St., Columbus, O.
 Elder C. A. Barr, Amanda, O.
195. DAYTON (8)
 Rev. Charles M. Brown, D.D., Hamilton, O.
 Rev. Irving L. Dungan, Troy, O.
 Elder Minor McCook, Greenville, O.
 Elder John T. Hart, Camden, O.
196. LIMA (8)
 Rev. G. A. Frantz, Van West, O.
 Elder C. C. Nardin, Wapakoneta, O.
197. MAHONING (8)
 Rev. Franklin P. Reinhold, Warren, O.
 Rev. Fenwick W. Fraser, Poland, O.
 Elder B. F. Stanter, Alliance, O.
 Elder F. W. McKee, Salem, O.
198. MARION (8)
 Rev. Curtis A. Beacham, Chesterville, O.
 Rev. Charles M. Rohrbaugh, Delaware, O.
 Elder Hon. Richard L. Cameron, Marysville, O.
 Elder John C. Reed, Sunbury, R.F.D. 4, Ohio.
199. PORTSMOUTH (8)
 Rev. J. Chester White, 12 Oak St., Jackson, O.
 Elder John E. Williams, 1305 Second St., Portsmouth, O.
200. ST. CLAIRSVILLE (8)
 Rev. Edward Wm. Lodwick, Mt. Pleasant, Ohio.
 Elder Owen S. Frame, Lore City, Ohio.
201. STEUBENVILLE (8)
 Rev. Kensey J. Stewart, D.D., Wellsville, O.
 Rev. Frederick O. Wise, Toronto, O.
 Elder H. H. McFadden, Steubenville, O.
 Elder Marion Foltz, Minerva, O.

202. **TOLEDO** (8)
 Rev. John Q. Troupe, 614 Garrison St., Fremont, O.
 Rev. Elmer E. Freed, Maumee, O.
 Elder Leslie Robertson, Perrysburg, O.
 Elder James Crawford, Fostoria, O.
203. **WOOSTER** (8)
 Rev. William M. Pocock, D.D., Wooster, O.
 Rev. Samuel M. F. Nesbitt, D.D., Wooster, O.
 Elder Jonas O. Notestein, Ph.D., Litt.D., Wooster, O.
 Elder S. N. Cox, Hayesville, O.
204. **ZANESVILLE** (8)
 Rev. W. Hamill Shields, D.D., 106 N. Gay St., Mt. Vernon, Ohio.
 Elder R. W. Colville, M.D., Coshocton, O.

32. OHIO AND WESTERN PA. SYNOD (WELSH)

205. **JACKSON** (9)
 Rev. Rowland Jones, R.F.D. 3, Oak Hill, O.
 Elder Gomer S. Jones, R.F.D. 1, Oak Hill, O.
206. **PITTSBURGH** (9)
 Rev. W. H. Williams, 11 McDevitt Place, Pittsburgh, Pa.
 Elder Evan D. Jones, 918 Second Ave., Johnstown, Pa.
207. **WESTERN OHIO** (9)
 Rev. E. Edwin Jones, 1031 Franklin Ave., Columbus, O.
 Elder J. Pryce Morgan, Venedocia, VanWert Co., Ohio.

33. OKLAHOMA SYNOD

208. **ARDMORE** (17)
 Rev. Thomas Carey, Ardmore, Okla.
 Elder Orville Snead, Ada, Okla.
209. **CHOCTAW** (17)
 Rev. Elam J. Johnson, Smithville, Okla.
 Elder Nelson J. Morris, Kanima, Okla.
210. **CIMARRON** (17)
 Rev. Geo. C. White, Guymon, Okla.
 Elder D. M. Deiner, Enid, Okla.
211. **EL RENO** (17)
 Rev. Wm. A. Roach, Chickasha, Okla.
 Elder Chas. McClure, Lawton, Okla.
212. **HOBART** (17)
 Rev. J. T. Means, Sayre, Okla.
 Elder A. E. Biely, Sentinel, Okla.
213. **McALESTER** (17)
 Rev. H. C. Shiffler, D.D., McAlester, Okla.
 Elder D. C. McAlpine, Haileyville, Okla.
214. **MUSKOGEE** (17)
 Rev. Arnold Edwin Moody, D.D., Muskogee, Okla.
 Elder Carr Peterson, Haskell, Okla.

215. OKLAHOMA (17)

Rev. T. S. Buchanan, 253 3rd, Oklahoma City, Okla.
 Rev. U. S. Schaul, 1328 W. 9th, Oklahoma City, Okla.
 Elder Hon. G. C. Abernathy, Shawnee, Okla.
 Elder Hon. H. T. Laughbaum, Box 654, Oklahoma City, Okla.

216. TULSA (17)

Rev. W. H. Murphy, 59 Tunis Ave., Tulsa, Okla.
 Elder Judge Fred A. Speakman, Sapulpa, Okla.

34. OREGON SYNOD

217. COOS BAY (21)

Rev. Jacob E. Snyder, North Bend, Ore.
 Elder J. L. Smith, Coquille, Ore.

218. GRANDE RONDE (21)

Rev. Wm. Crosley Ross, 1310 Washington Ave., La Grande, Ore.
 Elder Leonard Alson, Lostine, Ore.

219. PENDLETON (21)

Rev. Geo. H. Wilbur, Good River, Ore.
 Elder Purl Fletcher, Pilot Rock, Ore.

220. PORTLAND (21)

Rev. Monroe G. Everett, 1661 Monroe St., Corvallis, Ore.
 Rev. Levi Johnson, 874 Brooklyn St., Portland, Ore.
 Rev. Walter H. Nugent, Ph.D., D.D., 204 E. 12th St., Portland, Ore.
 Elder S. P. Lockwood, 533 E. Broadway St., Portland, Ore.
 Elder A. W. Stypes, 1259 Tillamook St., Portland, Ore.
 Elder E. J. Nyman, Astoria, Ore.

221. SOUTHERN OREGON (21)

Rev. Edwin H. Edgar, Jacksonville, Ore.
 Elder John S. Bonar, Medford, R.F.D. 1, Oregon.

222. WILLAMETTE (21)

Rev. Daniel V. Poling, 532 Ferry St., Albany, Ore.
 Rev. J. C. Templeton, 1970 Columbia St., Eugene, Ore.
 Elder E. J. Moore, Eugene, Ore.
 Elder E. J. Forsythe, Woodburn, Ore.

35. PENNSYLVANIA SYNOD

223. BEAVER (6)

Rev. John Calvin Steele, Vanport, Pa.
 Elder John A. Patterson, Monaca, R.F.D., Pa.

224. BLAIRSVILLE (6)

Rev. T. Ewing Duffield, Windber, Pa.
 Rev. J. Norman Hunter, Blairsville, Pa.
 Elder M. A. Sutton, M.D., Avonmore, Pa.
 Elder W. H. Martin, Piteairn, Pa.

225. BUTLER (6)

Rev. George C. Miller, D.D., Butler, Pa.
 Rev. Melzar D. McClelland, Ph.D., Portersville, Pa.
 Elder Charles W. Kiser, Evans City, R.F.D., Pa.
 Elder James B. Bricker, Cabot, R.F.D., Pa.

226. CARLISLE (7)

Rev. Charles A. Waltman, Millerstown, Pa.
 Rev. William C. Robinson, Gettysburg, Pa.
 Rev. Edwin P. Robinson, Y. M. C. A., Harrisburg, Pa.
 Elder J. S. Omwake, Shippensburg, Pa.
 Elder R. W. Fair, 3025 N. 2nd St., Harrisburg, Pa.
 Elder Frank Gillan, St. Thomas, Pa.

227. CHESTER (5)

Rev. Charles Schall, D.D., 228 Audubon Ave., Wayne, Pa.
 Rev. Edward J. Russell, 214 Penn St., Oxford, Pa.
 Rev. William T. Kruse, 44 E. Front St., Media, Pa.
 Rev. Elisha Safford, 300 Main St., Darby, Pa.
 Elder Oliver L. Channell, 402 Chestnut St., Coatesville, Pa.
 Elder Frederic M. Paist, Orchard & Louella Aves., Wayne, Pa.
 Elder A. G. C. Smith, 33 E. Jefferson St., Media, Pa.
 Elder Archie T. Rickards, 810 Prospect Ave., Moores, Pa.

228. CLARION (6)

Rev. Francis X. Miron, New Bethlehem, R.F.D. 3, Pa.
 Elder J. W. Hunter, Reynoldsville, Pa.

229. ERIE (6)

Rev. Wm. F. Shannon, Harmonsburg, Pa.
 Rev. Edwin L. Melvaine, D.D., Meadville, Pa.
 Rev. Robert C. Douds, Stoneboro, Pa.
 Elder F. W. Hays, 114 Herriot Ave., Oil City, Pa.
 Elder R. G. Agnew, R.F.D., Conneaut Lake, Pa.
 Elder Floyd A. Lee, Harbor Creek, Pa.

230. HUNTINGDON (6)

Rev. Edward C. Reeve, D.D., Clearfield, Pa.
 Rev. Fred E. Andrews, McVeytown, Pa.
 Elder George G. Patterson, Hollidaysburg, Pa.
 Elder W. C. Barr, Tyrone, Pa.

231. KITTANNING (7)

Rev. George W. McIntyre, Dayton, Pa.
 Rev. Robert Dick Wilson, D.D., Princeton, N. J.
 Elder Alonza K. Good, Dayton, Pa.
 Elder Wm. B. Alter, R.F.D., Tarentum, Pa.

232. LACKAWANNA (6)

Rev. Wm. H. Decker, Nanticoke, Pa.
 Rev. John H. Sanders, Canton, Pa.
 Rev. Albert J. Weisley, 1734 Washington Ave., Scranton, Pa.
 Rev. Richard A. Rinker, Pittston, Pa.
 Elder Lt. Gov. David J. Davis, 213 S. Hyde Park Ave., Scranton, Pa.
 Elder H. H. McKeehan, Wyoming, Pa.
 Elder C. H. Chandler, 804 Adams Ave., Scranton, Pa.
 Elder J. Herbert Reynolds, 226 N. Maple Ave., Kingston, Pa.

233. LEHIGH (6)

Rev. Luther S. Black, Easton, Pa.
 Rev. Ernest Hansel, Ashland, Pa.
 Elder Van Dusen Rickert, Pottsville, Pa.
 Elder E. A. Speer, Pen Argyl, Pa.

234. NORTHUMBERLAND (6)

Rev. Edward W. Byers, Jersey Shore, Pa.
 Rev. Thomas M. Hurst, Arnot, Tioga Co. Pa.
 Elder W. J. Dale 1212 Walnut St., Williamsport, Pa.
 Elder Dr. A. B. Vastine, Danville, Pa.

235. PHILADELPHIA (5)

Rev. Walter B. Greenway, D.D., 5026 Hazel Ave., Phila., Pa.
 Rev. Clarence E. Macartney, D.D., 18th and Arch Sts., Phila., Pa.
 Rev. Walter E. Jordan, 5920 Master St., Phila., Pa.
 Rev. A. Gordon MacLennan, 22nd & Bainbridge Sts., Phila., Pa.
 Rev. Walter L. Ritter, Ph.D., 2168 E. York St., Phila., Pa.
 Rev. David S. Kennedy, D.D., 1217 Market St., Phila., Pa.
 Elder Henry C. Patterson, 446 S. 43rd St., Phila., Pa.
 Elder Edgar Frutchey, 3859 N. Broad St., Phila., Pa.
 Elder Schuyler Armstrong, 715 64th Ave., Oak Lane, Phila., Pa.
 Elder Henry R. Whiteraft, 36 N. 50th St., Phila., Pa.
 Elder Jenks B. Robinson, Jenkintown, Pa.
 Elder James F. Shrader, 220 N. 34th St., Phila., Pa.

236. PHILADELPHIA NORTH (5)

Rev. George J. Crist, Ambler, Pa.
 Rev. Wm. Barnes Lower, D.D., 5028 N. 12th St., Phila., Pa.
 Rev. Henry B. Kirkland, 5514 Morris St., Germantown, Phila., Pa.
 Rev. Harry H. Bird, Abington, Pa.
 Rev. Chauncey T. Edwards, D.D., Huntingdon Valley, Pa.
 Elder Wm. H. Slotter, Doylestown, Pa.
 Elder T. Edward Ross, Ardmore, Pa.
 Elder Wm. W. Thomson, 236 Earlham Tee., Germantown, Phila., Pa.
 Elder Howard A. Banks, Litt.D., Narberth, Pa.
 Elder W. H. Hensel, Roumfort Rd., Mt. Airy, Phila., Pa.

237. PITTSBURGH (7)

Rev. S. J. Fisher, D.D., 5611 Kentucky Ave., Pittsburgh, Pa.
 Rev. J. S. Plummer, D.D., Gibsonia, Pa.
 Rev. Geo. G. Kerr, Canonsburg, Pa.
 Rev. E. R. Tait, 306 3rd Ave., Clairton, Pa.
 Rev. Wm. Stewart, 701 Thompson Ave., Donora, Pa.
 Rev. R. L. Biddle, Shady Blvd., Crafton, Pa.
 Rev. A. C. Busch, 1109 Hill Ave., Wilkinsburg, Pa.
 Rev. Geo. Taylor, Jr., D.D., Singer Pl., Wilkinsburg, Pa.
 Rev. Wm. L. McEwan, D.D., 906 S. Negley, Pittsburgh, Pa.
 Elder Chas. J. Kennedy, Monongahela, Pa.
 Elder T. C. Waite, 555 Orchard St., Bellevue, Pa.
 Elder S. S. Jordan, Coraopolis, R.F.D. 2, Pa.
 Elder J. C. Catherwood, Gibsonia, Pa.
 Elder F. C. Jordan, 40 Riverview Ave., Pittsburgh, Pa.
 Elder A. C. Fererkeil, Sharpsburgh, Pa., R.F.D. 1.
 Elder A. M. Thompson, Commonwealth Bldg., Pittsburgh, Pa.
 Elder Isaac Owens, Wireton, Pa.
 Elder J. K. Brumbaugh, Charleroi, Pa.

238. REDSTONE (7)

Rev. Robert C. VanEman, Brownsville, R.F.D., Pa.
 Rev. Clarke D. A. Hoon, Fairchance, Pa.
 Elder Ray K. Mitchell, South Brownsville, Pa.
 Elder J. A. Black, East McKeesport, Pa.

239. SHENANGO (7)

Rev. T. Ewing Thompson, Ph.D., New Bedford, Pa.
 Elder Ellis Stewart, Transfer, R. F. D., Pa.

240. WASHINGTON (7)
 Rev. George W. Pollock, 38 S. Wade Ave., Washington, Pa.
 Rev. James Edgar Wilson, D.D., 44 Richhill St., Waynesburg, Pa.
 Elder John N. McDowell, R.F.D. 7, Washington, Pa.
 Elder Miles Meek, Bristoria, Pa.

241. WESTERN AFRICA (7)

242. WESTMINSTER (7)
 Rev. Ralph W. Hand, New Park, Pa.
 Rev. Nathaniel Chestnut, Wrightsville, Pa.
 Elder David H. Bartholomew, R.F.D., Lancaster, Pa.
 Elder David S. Kurtz, R.F.D., Honey Brook, Pa.

36. PENNSYLVANIA SYNOD (WELSH)

243. NORTHERN (9)
 Rev. R. J. Williams, 1215 Washburn St., Scranton, Pa.
 Elder Hugh G. Evans, 139 Gaylord Ave., Plymouth, Pa.
244. SOUTHERN (9)
 Rev. R. E. Williams, 5137 Arch St., Philadelphia, Pa.
 Elder Hugh Park Jones, care of 5137 Arch St., Philadelphia, Pa.

37. SOUTH DAKOTA SYNOD

245. ABERDEEN (14)
 Rev. John M. Bates, Roscoe, S. Dak.
 Elder Maurice Bliss, Viblia, S. Dak.
246. BLACK HILLS (14)
 Rev. Glenn H. Shaw, Sturgis, S. Dak.
 Elder Ed. M. McMurray, Whitewood, S. Dak.
247. DAKOTA INDIAN (14)
 Rev. A. F. Johnson, Pine Ridge, S. Dak.
 Elder Anderson Crawford, Peever, S. Dak.
248. HURON (14)
 Rev. L. Carmon Bell, Huron, S. Dak.
 Elder C. V. Templeton, M.D., Woonsocket, S. Dak.
249. SIOUX FALLS (14)
 Rev. Edward W. Spence, Kimball, S. Dak.
 Elder C. H. Ormiston, Sioux Falls, S. Dak.

38. TENNESSEE SYNOD

250. CHATTANOOGA (19)
 Rev. James C. Orr, Rockwood, Tenn.
 Elder Elmer W. Gray, Bakewell, Tenn.
251. CUMBERLAND MOUNTAIN (19)
 Rev. R. H. Brown, Sparta, Tenn.
 Elder J. C. J. Williams, Huntsville, Tenn.
252. DUCK RIVER (19)
 Rev. R. E. Reeves, Winchester, Tenn.
 Elder R. L. Harris, Columbia, Tenn.

253. **FRENCH BROAD** (19)
Rev. Wesley M. Hyde, Sr., Walnut, N. C.
Elder Isaac McCourry, Burnsville, N. C.
254. **HOLSTON** (19)
Rev. R. L. Houston, Washington College, Tenn.
Elder D. O. Ross, Afton, R.F.D., Tenn.
255. **NASHVILLE** (19)
Rev. Wm. Alexander Provine, D.D., 400 Presbyterian Bldg., Nashville.
Elder S. H. Wilhoite, Goodlettsville, Davidson Co., Tenn.
256. **UNION** (19)
Rev. John B. Creswell, Bearden, Tenn.
Elder Edw. Russell, Louisville, Tenn.
257. **WEST TENNESSEE** (19)
Rev. James D. White, Brighton, Tenn.
Elder Dr. J. R. Harrison, Milan, Tenn.

39. TEXAS SYNOD

258. **ABILENE** (20)
Rev. A. G. Fitzgerald, Anson, Tex.
Elder V. Z. Rogers, Anson, Tex.
259. **AMARILLO** (20)
Rev. A. B. Haynes, Miamil, Tex.
Elder A. D. Kerr, Seymour, Tex.
260. **AUSTIN** (20)
Rev. Howell H. Burkes, Granger, Tex.
Elder O. M. Harris, Fentress, Tex.
261. **BROWNWOOD** (20)
Rev. L. M. Wood, Brady, Tex.
Elder Prof. T. H. Hart, Brownwood, Tex.
262. **DALLAS** (20)
Rev. Wm. H. Baker, 3235 Elihu Ave., Dallas, Tex.
Rev. Jas. L. Cleveland, Denton, Tex.
Elder J. C. Ragel, Mesquite, Tex.
Elder W. N. Jackson, Celina, Tex.
263. **EL PASO** (20)
Rev. Floyd Poe, D.D., 1304 Montana St., El Paso, Tex.
Elder Leonard West, 3301 McKinley St., El Paso, Tex.
264. **FORT WORTH** (20)
Rev. W. A. Patterson, 304 Reynolds Bldg., Fort Worth, Tex.
Elder V. W. Shephard, Denton, Tex.
265. **HOUSTON** (20)
Rev. J. Marshall James, 1817 Courtlandt St., Houston, Tex.
Elder H. T. Baird, 514 17th St., Galveston, Tex.
266. **JEFFERSON** (20)
Rev. J. C. Barr, D.D., 3102 St. Charles Ave., New Orleans, La.
Elder M. M. Morelock, Haynesville, La.

267. PARIS (20)
Rev. L. R. Hogan, Clarksville, Tex.
Elder A. W. Hicks, Texarkana, Tex.
268. SOUTHWEST (Boh.) (20)
Rev. J. R. Vilt, Needville, Tex.
Elder Capt. Method Pazdral, West, Tex.
269. WACO (20)
Rev. W. M. Baker, 114 University Ave., Waxahachie Tex.
Elder W. Perry McCammon, Corsicana, Tex.

40. UTAH SYNOD

270. OGDEN (15)
Rev. Clarence E. Fowler, Brigham, Utah.
Elder A. D. Baker, Ogden, Utah.
271. SALT LAKE (15)
Rev. Wm. H. Ensign, D.D., Springville, Utah.
Elder Walter W. McKirahan, Ph.D., Westminster College, Salt Lake City
272. SOUTHERN UTAH (15)
Rev. Theodore M. Keusseff, Mt. Pleasant, Utah.
Elder Oscar A. Wall, Mt. Pleasant, Utah.

41. WASHINGTON SYNOD

273. ALASKA (21)
Rev. George G. Bruce, D.D., Juneau, Alaska.
Elder Samuel G. Davis, Kasaan, Alaska.
274. BELLINGHAM (21)
Rev. Louis H. Pedersen, Snohomish, Wash.
Elder Hugh Macaulay, Derring, Wash.
275. CENTRAL WASHINGTON (21)
Rev. James M. Thompson, R.F.D. 2, Box 268, Yakima, Wash.
Elder James P. Mooney, M.D., Roslyn, Wash.
276. COEUR D'ALENE (21)
Rev. Wm. Westwood, D.D., Sandpoint, Ida.
Elder George Scott, Coeur d'Alene, Ida.
277. COLUMBIA RIVER (21)
Rev. Ernest A. Reed, McCormick, Wash.
Elder Jefferson P. Buford, Kelso, Wash.
278. OLYMPIA (21)
Rev. David D. Allen, Taholah, Wash.
Elder Harry R. Ryan, Sumner, Wash.
279. SEATTLE (21)
Rev. Mark A. Matthews, D.D., LL.D., 7th & Spring St., Seattle, Wash.
Rev. McLain W. Davis, 7303 Seward Park Ave., Seattle, Wash.
Rev. Ernest G. Randal, 6128 Pilgrim St., Seattle, Wash.
Elder George W. Blekkink, Vashon, Wash.
Elder Robert Bushell, 2006 Second Ave., Seattle, Wash.
Elder Abner L. Jones, 1434 Warren Ave., Seattle, Wash.

280. SPOKANE (21)

Rev. Hugh T. Mitchelmore, Wilbur, Wash.
 Rev. Andrew Caldwell, E. 1018 Broad Ave. Spokane, Wash.
 Elder Wm. W. Edmondson Jr. N. 1019 Cannon St., Spokane, Wash.
 Elder Geo. W. Sommer, N. 1305 Hollis St., Spokane, Wash.

281. WALLA WALLA (21)

Rev. Wm. S. Thorndike, Sunset, Washington.
 Elder Arthur M. McCoy, Waitsburg, Washington.

282. WENATCHEE (21)

Rev. George F. Graham, Quincy, Wash.
 Elder J. M. Davis, Coulee, Wash.

283. YUKON (21)

Rev. R. S. Nickerson, 3620 Park Boul., Oakland, Calif.
 Elder Judge J. S. Truett, Anchorage, Alaska.

42. WEST SYNOD (GERMAN)

284. GALENA (16)

Rev. Henry A. Schmitt, Muscoda, Wis.
 Elder Wm. Moring, Shannon, Ill.

285. GEORGE (16)

Rev. Valentine Junker, Emery, S. Dak.
 Elder Estert Christians, Rock Rapids, Iowa.

286. WAUKON (16)

Rev. H. F. Sinning, Grundy Center, Ia.
 Elder George Harberts, Grundy Center, Ia.

43. WEST VIRGINIA SYNOD

287. GRAFTON (7)

Rev. E. M. Rittenhouse, Weston, W. Va.
 Elder Samuel Willitts, Route 7, Box 1, Morgantown, W. Va.

288. PARKERSBURG (7)

Rev. W. H. Chase, St. Mary's, W. Va.
 Elder G. A. Flesher, Cairo, W. Va.

289. WHEELING (7)

Rev. Frederick Cromer, Pughtown, Hancock Co., W. Va.
 Elder James Paull, Wellsburg, W. Va.

44. WISCONSIN SYNOD

290. CHIPPEWA (13)

Rev. Chas. Frazer, Bessemer, Mich.
 Elder Hugh Brace, Superior, Wis.

291. LA CROSSE (13)

Rev. Claude R. Shaver, 938 Cass St., La Crosse, Wis.
 Elder A. M. Dake, Whitehall, Wis.

292. MADISON (13)

Rev. Charles L. Richards, Belleville, Wis.
 Elder Frank Pyburn, Cottage Grove, Wis.

293. MILWAUKEE (13)

Rev. Zac Davis, Waukesha, Wis.

Rev. Thos. B. Lyter, 769 38th St., Milwaukee, Wis.

Elder H. A. Verhulst, Sheboygan, Wis.

Elder H. H. VanMale, 897 41st St., Milwaukee, Wis.

294. WINNEBAGO (13)

Rev. Rolland J. Blue, 614 Stuart St., Green Bay, Wis.

Rev. H. E. Easley, 210 S. Ashland St., Green Bay, Wis.

Elder Wm. C. Gamble, Oskosh, Wis.

Elder H. C. Welty, Stevens Point, Wis.

45. WISCONSIN SYNOD (WELSH)

295. WAUKESHA (9)

Rev. W. H. Williams, Y. M. C. A., Milwaukee, Wis.

Elder Wm. T. Roberts, care of Rev. M. S. Jones, 2818 Wilcox Ave.,
Chicago, Ill.

296. WELSH PRAIRIE (9)

Rev. John O. Parry, D.D., Cambria, Wis.

Elder Oscar L. Jones, Pickett, Wis.

46. WYOMING SYNOD

297. CASPER (15)

Rev. H. W. Bainton, Lingle, Wyo.

Elder M. J. Howe, Sunrise, Wyo.

298. LARAMIE (15)

Rev. Robt. T. Caldwell, D.D., 708 E. 21st St., Cheyenne, Wyo.

Elder S. H. Sibley, Burns, Wyo.

299. SHERIDAN (15)

Rev. J. R. Walter, Powell, Wyo.

Elder G. A. Holm, Cody, Wyo.

Roll of Delegates

Missions organized under the Board of Foreign Missions, in regions where there are no Presbyteries in connection with this Assembly, are entitled each to send a delegate ordained minister or elder, to the Assembly; these delegates may speak on all questions, but not vote, and they have the same privileges as Commissioners in having their expenses met for entertainment, and for mileage from their domiciles in this country and return.

BRAZIL, SOUTH—Rev. C. E. Bixler
 BRAZIL, CENTRAL—Rev. A. J. Martin
 CHILE—
 CHINA, CENTRAL—Rev. O. C. Crawford, D.D.
 CHINA, HAINAN—Rev. W. J. Leverett
 CHINA, HUNAN—Rev. A. H. Birkel
 CHINA, KIANG-AN—Rev. David B. Van Dyck
 CHINA, NORTH—Rev. J. A. Miller, D.D.
 CHINA, SHANTUNG—Rev. Frank E. Field
 CHINA, SOUTH—Dr. J. Allen Hoffman.
 CHINA, YUNNAN—Claude W. Mason, M.D.
 CHOSEN (KOREA)—Rev. Wm. N. Blair, D.D.
 COLOMBIA—Rev. Walter S. Lee
 GUATEMALA—Rev. L. P. Sullenberger.
 INDIA, NORTH—Rev. Henry Forman, D.D.
 INDIA, PUNJAB—Rev. F. B. Llewellyn
 INDIA, WESTERN—Rev. Wilbur R. Lyon
 JAPAN—Rev. A. K. Reischauer
 MEXICO—Rev. A. W. Wolfe
 PERSIA, EAST—Rev. R. L. Steiner
 PERSIA, WEST—Rev. J. Christy Wilson
 PHILIPPINES—Rev. J. W. Dunlop
 SIAM—
 SYRIA—
 VENEZUELA—Rev. James H. McLean
 WEST AFRICA—
 WEST INDIA—

Corresponding Members

The Assembly has designated the following classes of persons as entitled to the privileges of Corresponding Members, deliberating and advising, but not voting.

1. The permanent Officers of the Assembly, "in matters touching their several offices."
2. All the Secretaries of the Boards of the Church, "in discussions bearing upon the interests of the Boards which they severally represent."
3. Delegates from corresponding bodies, "upon matters which concern the bodies that they represent."

Platform Guests of the Assembly

The following persons are invited to occupy seats on the platform, at their discretion, during the sessions, as the guests of the Assembly: Trustees of the Assembly, Advisory and Corresponding Members, those chosen by the Boards and other Church Agencies as their Representatives at the Assembly, Members of the General Council and Judicial Commission, Editors of our Church papers, Chairmen of Special Committees and Commissions, Members of the Faculties of our Colleges and Theological Seminaries and Foreign Missionaries.

The Votes of the Presbyteries on the Overtures submitted for action by the General Assembly of 1924, are as follows:

AS OF MAY 7, 1925

Overture A. ON EXECUTIVE COMMISSIONS AND GENERAL COUNCILS IN SYNODS AND PRESBYTERIES.

AFFIRMATIVES:—Aberdeen, Abilene, Adams, Alaska, Albany, Alton, Amarillo, Ardmore, Arkansas, Athens, Atlantic, Baltimore, Beaver, Bell, Bellingham, Binghamton, Birmingham-A, Bismarck, Black Hills, Blairsville, Bloomington, Blue Earth, Boise, Boston, Boulder, Box Butte, Brooklyn-Nassau, Brownwood, Buckhorn, Buffalo, Butler, Butte, Cairo, Cape Fear, Carlisle, Carthage, Casper, Catawba, Central Washington, Central West, Chattanooga, Chester, Chicago, Chillicothe, Cimarron, Clarion, Cleveland, Coeur d'Alene, Columbia, Columbia River, Columbus, Connecticut Valley, Corning, Council Bluffs, Crawfordsville, Cumberland Mountain, Dallas, Dayton, Denver, Des Moines, Detroit, Dubuque, Duck River, Duluth, Eastern New York and Vermont, Ebenezer, Elizabeth, El Paso, El Reno, Emporia, Erie, Ewing, Fairfield, Fargo, Flint, Fort Dodge, Fort Smith, Fort Wayne, Freeport, French Broad, Gadsden, Galena, Genesee, Geneva, Grafton, Grand Rapids, Grande Ronde, Hannibal, Hastings, Havana, Helena, Highland, Hobart, Holston, Houston, Hudson, Huntingdon, Huntsville, Huron, Indianapolis, Iowa, Iowa City, Iron Mountain, Jackson, Jefferson, Jersey City, Jonesboro, Kalamazoo, Kalispell, Kansas City, Kearney, Kendall, Kiamichi, Kirksville, Kittanning, Knox, Lackawanna, La Crosse, Lake Superior, Lansing, Laramie, Larned, Lehigh, Le Vere, Lewistown, Lima, Lincoln, Little Rock, Logan, Logansport, Long Island, Los Angeles, Louisville, Madison, Mankato, Marion, Mattoon, McAlester, McClelland, Meridian, Milwaukee, Minneapolis, Minot, Monmouth, Morris and Orange, Muncie, Muskogee, Nashville, Nebraska City, Neosho, Nevada, New Albany, Newark, New Brunswick, Newburyport, New Castle, Newton, New York, Niagara, Niobrara, Northern Arizona, North Florida, North River, Northumberland, Oakes, Olympia, Oneida, Otsego, Ottawa, Paris, Pecos Valley, Pembina, Peoria, Petoskey, Phoenix, Philadelphia, Philadelphia North, Pittsburgh, Portland, Portsmouth, Princeton, Providence, Pueblo, Red River, Redstone, Rendall, Riverside, Rochester, Rock River, Rogersville, Rushville, Sacramento, Saginaw, St. Clairsville, St. Cloud, St. Joseph, St. Paul, Salt Lake, San Francisco, San Joaquin, San Jose, Santa Barbara, Santa Fe, Seattle, Sedalia, Shenango, Sheridan, Sioux City, Sioux Falls, Solomon, Southeast Florida, Southern, Southern Arizona, Southern Oregon, Southern Utah, Southern Virginia, South Siam, Southwest Bohemian, Southwest Florida, Spokane, Springfield, Steuben, Syracuse, Toledo, Topeka, Tulsa, Transylvania, Union, Vincennes, Waco, Walla Walla, Washington, Washington City, Waukesha, Waukon, Welsh Prairie, Wenatchee, Westchester, Western Africa, Western Ohio, West Jersey, Westminster, West Tennessee, Wheeling, White River, Wichita, Willamette, Winnebago, Winona, Wooster, Yadkin, Yellowstone, Zanesville, Benicia, North-ern.—256.

NEGATIVES:—Cayuga, Fort Worth.—2.

NO ACTION:—0.

Overture B. ON PROPORTION OF PRESBYTERIAL REPRESENTATION IN THE GENERAL ASSEMBLY.

AFFIRMATIVES:—Abilene, Albany, Baltimore, Beaver, Binghamton, Bismarck, Black Hills, Bloomington, Blue Earth, Boston, Box Butte, Buffalo, Butler, Cairo, Carthage, Catawba, Cayuga, Central West, Chillicothe, Clarion, Cleveland, Columbia, Dayton, Denver, Detroit, Duluth, Ebenezer, Elizabeth, El Reno, Erie, Ewing, Fargo, Flint, Fort Dodge, Freeport, French Broad, Iron Mountain, Jackson, Jersey City, Lackawanna, Lake Superior, Lansing, Lehigh, Lewistown, Lima, Logansport, Madison, Mankato, Marion, Minneapolis,

Monmouth, Morris and Orange, Muncie, Nebraska City, Newark, New Brunswick, New Castle, Newton, New York, North River, Olympia, Otsego, Pittsburgh, Pueblo, Redstone, Rendall, Riverside, St. Paul, Salt Lake, San Jose, Santa Barbara, Shenango, Sioux Falls, South Siam, Springfield, Toledo, Transylvania, Walla Walla, Washington City, Waterloo, Westchester, Western Ohio, Wheeling, Winnebago, Wooster, Zanesville, Solomon.—87.

NEGATIVES:—Aberdeen, Adams, Alaska, Alton, Amarillo, Ardmore, Arkansas, Athens, Atlantic, Bell, Bellingham, Benicia, Birmingham A, Boise, Boulder, Brooklyn-Nassau, Brownwood, Buckhorn, Butte, Cape Fear, Carlisle, Casper, Central Washington, Chester, Chicago, Cimarron, Coeur d'Alene, Columbia River, Corning, Council Bluffs, Crawfordsville, Dallas, Des Moines, Dubuque, Duck River, Eastern New York and Vermont, El Paso, Emporia, Fairfield, Fort Smith, Fort Wayne, Fort Worth, Gadsden, Galena, Genesee, Geneva, Grafton, Grand Rapids, Grande Ronde, Hannibal, Hastings, Havana, Helena, Highland, Hobart, Holston, Houston, Hudson, Huntingdon, Huntsville, Huron, Indianapolis, Iowa, Jefferson, Jonesboro, Kalamazoo, Kalispell, Kansas City, Kearney, Kendall, Kiamichi, Kirksville, Kittanning, Knox, La Crosse, Laramie, Larned, Le Vere, Lincoln, Little Rock, Logan, Logansport, Long Island, Los Angeles, Louisville, Mattoon, McAlester, McClelland, Meridian, Milwaukee, Minot, Muskogee, Nashville, Neosho, Nevada, New Albany, Newburyport, Niagara, Niobrara, Northern, Northern Arizona, North Florida, Northumberland, Oakes, Oneida, Ottawa, Paris, Pecos Valley, Pembina, Peoria, Petoskey, Philadelphia, Philadelphia North, Phoenix, Portsmouth, Princeton, Providence, Red River, Rock River, Rogersville, Rushville, Saginaw, St. Clairsville, St. Cloud, St. Joseph, St. Louis, San Francisco, Sacramento, San Joaquin, Santa Fe, Seattle, Sedalia, Sheridan, Sioux City, Southeast Florida, Southern, Southern Arizona, Southern Oregon, Southern Utah, Southern Virginia, Southwest Bohemian, Southwest Florida, Spokane, Steuben, Syracuse, Topeka, Tulsa, Twin Falls, Vincennes, Waco, Washington, Waukesha, Waukon, Welsh Prairie, Wenatchee, Western Africa, West Jersey, Westminster, West Tennessee, White River, Wichita, Willamette, Winona, Yarkin, Yellowstone.—165.

No ACTION:—Connecticut Valley, Cumberland Mountain, Portland.—3.

Overture C. ON PRESBYTERIAL ACTION CONCERNING MINISTERS WHOSE RESIDENCE IS UNKNOWN.

AFFIRMATIVES:—Aberdeen, Abilene, Adams, Alaska, Albany, Alton, Amarillo, Ardmore, Arkansas, Athens, Atlantic, Baltimore, Beaver, Bell, Bellingham, Benicia, Birmingham A, Bismarck, Black Hills, Blairsville, Bloomington, Blue Earth, Boise, Boston, Boulder, Box Butte, Brownwood, Buckhorn, Buffalo, Butler, Cairo, Carlisle, Carthage, Casper, Catawba, Cayuga, Central Washington, Central West, Chester, Chicago, Chillicothe, Cimarron, Clarion, Cleveland, Coeur d'Alene, Columbia, Columbia River, Columbus, Connecticut Valley, Corning, Council Bluffs, Crawfordsville, Cumberland Mountain, Dallas, Dayton, Denver, Des Moines, Detroit, Dubuque, Duck River, Duluth, Eastern New York and Vermont, Ebenezer, Elizabeth, El Paso, El Reno, Emporia, Erie, Ewing, Fairfield, Fargo, Flint, Fort Dodge, Fort Smith, Fort Wayne, Fort Worth, Freeport, French Broad, Gadsden, Galena, Genesee, Geneva, Grafton, Grand Rapids, Grande Ronde, Hannibal, Hastings, Havana, Helena, Highland, Holston, Houston, Hudson, Huntingdon, Huntsville, Huron, Indianapolis, Iowa, Iowa City, Iron Mountain, Jackson, Jefferson, Jersey City, Jonesboro, Kalamazoo, Kalispell, Kansas City, Kearney, Kendall, Kiamichi, Kittanning, Knox, Lackawanna, La Crosse, Lake Superior, Lansing, Laramie, Larned, Lehigh, Le Vere, Lewistown, Lima, Lincoln, Little Rock, Logan, Logansport, Long Island, Los Angeles, Louisville, Madison, Mankato, Marion, Mattoon, McAlester, McClelland, Meridian, Milwaukee, Minneapolis, Minot, Monmouth, Muncie, Muskogee, Nashville, Nebraska City, Neosho, Nevada, New Albany, Newark, New Brunswick, Newburyport, New Castle, Newton, New York, Niobrara, Northern, Northern Arizona, North Florida, North River, Northumberland, Oakes, Olympia, Oneida, Otsego, Ottawa, Parkers-

burg, Pecos Valley, Pembina, Peoria, Petoskey, Philadelphia, Philadelphia North, Phoenix, Pittsburgh, Portland, Portsmouth, Princeton, Providence, Pueblo, Red River, Redstone, Rendall, Riverside, Rochester, Rock River, Rogersville, Rushville, Sacramento, Saginaw, St. Clairsville, St. Cloud, St. Lawrence, St. Paul, Salt Lake, San Francisco, San Joaquin, San Jose, Santa Barbara, Santa Fe, Seattle, Sedalia, Shenango, Sheridan, Sioux City, Sioux Falls, Solomon, Southeast Florida, Southern, Southern Arizona, Southern Oregon, Southern Utah, Southern Virginia, South Siam, Southwest Bohemian, Southwest Florida, Spokane, Springfield, Steuben, Syracuse, Toledo, Topeka, Transylvania, Union, Vincennes, Waco, Walla Walla, Washington, Washington City, Waterloo, Waukesha, Waukon, Welsh Prairie, Wenatchee, Westchester, Western Africa, Western Canada, Western Ohio, West Jersey, Westminster, West Tennessee, Wheeling, White River, Wichita, Willamette, Winnebago, Winona, Wooster, Yadkin, Yellowstone, Zanesville, Butte.—250.

NEGATIVES:—Brooklyn-Nassay, Hobart, Morris and Orange, Niagara, St. Joseph, Tulsa.—6.

No ACTION:—Binghamton.—1.

Overtures, Memorials and Miscellaneous Papers Received in the Office of the General Assembly for Presentation to the 137th General Assembly of the Presbyterian Church, U. S. A.

COMPLETE TO MAY 7th, 1925

See Standing Rule 32

The Overtures are printed in the alphabetical order of the Presbyteries from which they originate, excepting those received just before going to press.

Overture 1. TO EXSCIND THE PRESBYTERY OF NEW YORK—from the Presbytery of Chester.

"The Presbytery of New York being guilty of long continued disloyalty to the doctrinal standards of the Presbyterian Church, and being persistently disobedient to the mandates of the General Assembly, the General Assembly is hereby overtured by the Presbytery of Chester to excind the said Presbytery of New York from the Presbyterian Church in the United States of America; that the General Assembly is requested to conserve all property interests of our Church involved in this action; and that the necessary steps be taken to set up a succeeding Presbytery loyal to the standards of the Presbyterian Church in the U. S. A."

Overture 2. ON THE ADMINISTRATIVE OPERATION OF THE CENTRAL RECEIVING AGENCY AND THE BOARDS—from the Presbytery of Flint.

"Whereas, it was the hope of the Church in the reorganization of the Boards, that administrative operation would be simplified, and expense reduced; and

Whereas, there appears complexity and overlapping work, and an increasing proportion of administrative expense; and

Whereas, the strength of our church lies largely in the intelligence of its ministers and elders, and their loyalty as Presbyters: Therefore,

The Presbytery of Flint respectfully petitions the General Assembly:

First, To abolish the Central Receiving Agency as unnecessary with the reduced number of Boards.

Secondly, To limit the Boards in the multiplying of special bureaus.

Thirdly, To lay the responsibility of promoting the spiritual work of the church, and of meeting the benevolent budget, upon the individual Presbytery where scripturally and organically it rightly belongs."

Overture 3. ON THE UNREST AND SUSPICION IN THE CHURCH—from the Presbytery of Grand Rapids.

“The Presbytery of Grand Rapids is neither Fundamentalist nor Modernist, but Christian and Presbyterian.

It ‘sincerely receives and adopts the Presbyterian Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.’ It adores and places all its trust in ‘the only Redeemer of God’s elect, the Lord Jesus Christ, who being the eternal Son of God, became man, and so was and continueth to be God and Man in two distinct natures and one person forever.’

It accepts and bows before the authority of ‘the Scriptures of the Old and New Testaments as the Word of God, the only infallible rule of faith and practice.’

It exalts the mediatorial work of Christ ‘in His once offering up of Himself a sacrifice to satisfy divine justice and reconcile us to God and in making continual intercession for us.’

It rejoices that He rose ‘from the dead on the third day, ascended up into Heaven, and now sitteth at the right hand of God the Father and is to come to judge the world at the last day.’

It ‘approves of the government and discipline of the Presbyterian Church in these United States.’

It believes that under this government and discipline every person is to be considered innocent until he has been proved to be guilty: that ‘great caution ought to be exercised in receiving accusations’ against any person: that ‘censure without trial is unconstitutional’: that even in formal trials ‘judicatories ought to be very careful and impartial in receiving testimony’: that ‘great caution ought to be exercised in receiving accusations’: that in a formal trial any person appearing as a prosecutor without appointment by the judicatory is to be warned that if he fail to show probable cause, he must himself be censured as a slanderer of the brethren’: that Heresy and Schism are joined together as sins against the body of Christ: and to the General Assembly belongs the power of ‘suppressing schismatical contentions and disputations and promoting charity, truth, and holiness through all the churches under their care.’

Therefore, in accordance with these wise principles of the Presbyterian Standards, and because of a widespread feeling of uncertainty and suspicion at present existing in the church, together with suggestions of possible schism and division, the Presbytery of Grand Rapids earnestly Overtures the General Assembly, meeting in Columbus, O., on May 21, 1925, to warn all persons subject to its authority, to refrain from encouraging distrust and suspicion in the church, to avoid rash statements of possible schism and division, and if in any case action seems necessary, to confine themselves to the constitutional methods of procedure by judicial process in which all charges must be proved, and all accused persons have opportunity to defend themselves.

Unanimously adopted by the Presbytery of Grand Rapids April 14, 1925.”

PRESBYTERY CONCURRING:—Cayuga.

Overture 4. ON THE DEPARTMENT OF BUILDINGS AND PROPERTY OF THE BOARD OF NATIONAL MISSIONS—from the Presbytery of Houston.

“Whereas, The Department of Buildings and Property of the Board of National Missions is refusing loans to the Churches on account of lack of funds while having in its possession, and available for this purpose, the sum of \$1,241,612.00 which it has heretofore been instructed by the General Assembly to make such use of.

Therefore, We, the Presbytery of Houston, request the General Assembly to take such further action as will insure the putting into effect of this previous action and instruction.”

PRESBYTERIES CONCURRING:—Central Washington, Cincinnati, El Reno, Lackawanna, Los Angeles, Neosho, North Florida, Portsmouth, Saginaw, Southwest, Tulsa, Winona, Yellowstone, Houston.

PRESBYTERIES DECLINING TO CONCUR:—Northumberland, Washington.

PRESBYTERIES TAKING NO ACTION:—Olympia.

Overture 5. ON THE NEW SERVICE PENSION PLAN—from the Presbytery of Lewistown.

"Whereas, The New Service Pension Plan is not in accordance with the parity of the Presbyterian Ministry, working a hardship to the servant of the church receiving a small salary; and

Whereas, The Plan presents a mercenary motive to young men entering the ministry, presenting the temptation to seek a field with a large salary, rather than a field of self-sacrificing usefulness, which cannot afford a large salary; and

Whereas, This Pension Plan places a grievous burden on the devoted men and women, who consecrate themselves to the work of Home and Foreign Missions, granting them a smaller pension than to the minister with a large salary, who needs the pension less;

Therefore, The Presbytery of Lewistown respectfully overtures the General Assembly, meeting at Columbus, Ohio, to carefully revise the New Pension Plan before putting it into operation."

Overture 6. ON CHAPTER XIII, SECTION IV, ARTICLE 2 OF THE FORM OF GOVERNMENT ENTITLED "OF ELECTING AND ORDAINING RULING ELDERS AND DEACONS"—from the Presbytery of Milwaukee.

"The Presbytery of Milwaukee, in Session at Oostburg, Wisconsin, April 14, 1925, respectfully overtures the General Assembly of the Presbyterian Church, U. S. A., to convene at Columbus, Ohio, May 21, 1925, to consider the desirability of changing the Form of Government at Chapter XIII, entitled, "Of Electing and Ordaining Ruling Elders and Deacons," Section IV, Article 2, which now reads: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the System of Doctrine taught in the Holy Scriptures," so that it will read: "Do you sincerely receive and adopt the Confession of Faith of this Church as summarized in the Brief Statement of the Reformed Faith as adopted by the General Assembly May 22, 1902?"

The reasons for requesting the Assembly to consider the wisdom of sending this proposed change down to the Presbyteries for action upon the same, are:

1. The average man who accepts the office of elder or deacon has never read the Confession of Faith, and his acceptance of it is a mere formality. The present practice makes the ordination vow of these men nominal and is calculated to develop in them an attitude of indifference toward the duty of having an intelligent appreciation of the values of the essential doctrines of our faith, and a sincere acceptance of them.

2. The General Assembly has put these essential doctrines in the "Brief Statement of the Reformed Faith" as adopted May 22, 1902, so that every officer to be ordained to the eldership or diaconate may read and study the same, thus acting upon them with full and hearty intelligence as he accepts them in his ordination vow.

3. The Statement is published in every edition of the Standard Hymnal of our Denomination and is readily available for much study.

4. The proposed change would develop an element of thorough-going righteousness in the program of the Church, such as is now lacking in view of the present general practice, in the ordination of elders and deacons."

Overture 7. ON GRANTS FROM THE DEPARTMENT OF CHURCH BUILDINGS AND PROPERTY OF THE BOARD OF NATIONAL MISSIONS—from the Presbytery of Milwaukee.

"The Presbytery of Milwaukee in session at Oostburg, Wis., April 14, 1925, would respectfully overture the General Assembly to meet at Columbus, Ohio, May 21, 1925, concerning the present practice of the Board of National Missions requiring a mortgage in connection with the giving of grants to our churches.

The Presbytery of Milwaukee believes the Board would gain more than it loses if it would make its grants outright gifts, just as it gives assistance to the salaries of our ministers. Presbytery is informed of several churches in this and other Presbyteries that have developed prejudice against the Board, probably through misunderstandings, resulting in a lack of sympathetic response

in the offerings to the Board. Presbytery believes the outright gifts of grants would result in a spirit of loyal gratitude revealed in larger offerings to the Board.

Therefore Presbytery overtures the General Assembly to consider the wisdom of instructing the Board of National Missions to give its grants hereafter without requiring a mortgage from the Church thus assisted."

Overture 8. ON A LOAN FROM THE DEPARTMENT OF CHURCH BUILDINGS AND PROPERTY OF THE BOARD OF NATIONAL MISSIONS TO THE FEDERATED CHURCH OF FAIRMONT, NEBRASKA—from the Presbytery of Nebraska City.

"The Presbytery of Nebraska City, Synod of Nebraska, in session at Panama, Nebraska, this 14th day of April, 1925, most respectfully Overtures the General Assembly to give permission to the Church Erection Department of the Board of National Missions, to grant a loan of \$5,000 without interest, to the Federated Church of Fairmont, Nebraska, it being understood that the Church Erection Department must have special permission to grant loans to Federated Churches, and it being also understood that this has been done in other cases by the General Assembly."

Overture 9. ON MINISTERS IN SECULAR EMPLOYMENT—from the Presbytery of Portland.

"Shall the following paragraph be added to the Book of Discipline, Chapter 7, Section 54.

Or, if a minister shall seek secular employment of any kind, it shall be by and with the consent of his Presbytery, and he shall be compelled to retain his membership in or transfer it to that Presbytery where his secular employment shall require his residence, except when a minister shall become providentially incapacitated or shall engage in teaching in schools, colleges or seminaries, or shall occupy a position under any Board or Agency of the church, or be engaged in any federated, community or interdenominational work in which the Presbyterian Church is a part. If any minister of the Presbyterian Church shall continue in secular employment for a period of one year, he shall appear before his Presbytery to show cause why he may so continue. If his secular employment shall cover a period of three years, he shall be requested by his Presbytery either to return to active and continuous service in the Church or demit the ministry, and if such minister being otherwise in good and regular standing shall continue in secular employment for a period of five years, the Presbytery shall then have the authority, without further action, to put him on probation for one year with view to the demission of his sacred office. It shall be understood that a Minister's Pension and Sustentation rights shall not be impaired for the period of his service as a minister."

Overture 10. ON THE LEGISLATIVE AND JUDICIAL FUNCTIONS OF THE BOARD OF NATIONAL MISSIONS AS THEY RELATE TO MISSIONARIES COMMISSIONED BY A PRESBYTERY—from the Presbytery of St. Cloud.

"Whereas the Staff of the Board of National Missions has assumed legislative and judicial functions and in the exercise of these have deprived the missionaries commissioned by this Presbytery of the salaries voted to them by Presbytery in the exercise of its administrative authority. This action cannot be construed other than the exercise of discipline over members of this Presbytery for alleged neglect of duty in not making a monthly report as demanded. This action being later sustained by the Board of National Missions.

The Board of National Missions then has assumed original jurisdiction; this is unconstitutional—*ultra vires*.

(1) Because "The discipline of a minister can only be in his own Presbytery." Presbyterian Digest, page 509.

b. "They (the Assembly) do not recognize in the Board of Missions the authority to sit in judgment . . . of any minister."—Presbyterian Digest, page 509.

(2) Because this is the duty of the Presbytery.

'Ministers who neglect their duty are to be summoned to answer.'—Presbyterian Digest, page 192.

'The constitutional remedy of these evils (neglect of duty) is in the hands of the Presbytery, to whom it belongs to ordain, install, remove and judge ministers; whose duty it is to inspect the fidelity of those whom they have solemnly set apart to the work of the ministry by the imposition of hands.'—Presbyterian Digest page 193.

The Presbytery has always stood ready to inspect the fidelity of the missionaries under its commission. Our missionaries maintain that they have always complied with every reasonable request for an adequate report of their labors, and if the Board did not get the information desired the fault lay with its staff. The Presbytery has never been notified by the Board of any default of its missionaries in this respect.

The reports which they confess to have refused to make were not a request but a demand coupled with a most drastic threat. It implied a lack of trust in the fidelity of the missionaries and the assumption that they had not enough of the fear of the Lord to do their duty but could be made to do so through fear of the 'Big Stick.' The said missionaries to maintain their self-respect and their loyalty to Presbyterian principles, on constitutional grounds refused to comply under duress.

This action of the Staff tends to cast suspicion upon the Presbytery in the administration of the mission work within its bounds.

(3) Because it would destroy the authority of the Presbytery over its appropriations.

Form of Government, Church, XVIII. Presbyterian Digest, page 406.—'The Presbyteries have full and unrestricted right of using the bulk appropriations made to them directly by the Board or mediately through the Synods' Committee according to the judgment of the Presbytery alone.'

(4) This action makes it impossible for the Presbytery to deal in justice and righteousness with the missionaries that it commissions; and fulfill its obligations in securing to them the compensation promised for the work done to its satisfaction. It also brings the Church into unholy conflict with the law of the State of Minnesota and is calculated to damage the reputation of the church and bring religion into disrepute.

The Presbytery of St. Cloud met at Long Prairie, Minnesota on April 22, A. D. 1925 would therefore respectfully Overture the General Assembly of the Presbyterian Church in the United States of America to convene in Columbus, Ohio, May 21, 1925, to take such action as it shall see fit to protect the Presbytery in its constitutional rights in the full administrative control over its appropriations and the sole control and discipline of its missionaries."

Overture 11. ON THE DEPARTMENT OF CHURCH BUILDINGS AND PROPERTY OF THE BOARD OF NATIONAL MISSIONS AND THE SETTING ASIDE OF A SUM FOR THE SYNOD OF FLORIDA—from the Presbytery of Southeast Florida.

"The Presbytery of Southeast Florida would respectfully overture the General Assembly, sitting in Columbus, Ohio, May 21, 1925, to require that the Department of Buildings of the Board of National Missions shall set aside a sum of money from funds now available, or from funds now invested, but possible of transfer, to be applied as follows: For the purchase of ground for building purposes in new or rapidly growing cities, where our church should be established and where an infant church is unable to finance the first cost of such site on account of the rapid appreciation of property, or where in the nature of things a church will soon be needed, and cheaper lots are as yet available; and that \$200,000 be set aside for the Synod of Florida the money to be expended only when unanimously approved by the National Missions Committee of the unit in question and the Executive, as, not only needed, but a safe investment from the monetary standpoint, the same to be returned to the Department on such terms and at such times as the Board may decide and as conditions warrant."

PRESBYTERIES CONCURRING:—North Florida, Southwest Florida.

Overture 12. ON CHANGE IN REPRESENTATION IN THE GENERAL ASSEMBLY
—from the Presbytery of Southern Welsh.

"Inasmuch as changes are continually suggested in the representation of Presbyteries to the General Assembly:

Resolved I. "That an Overture be sent to the Committee on Bills and Overtures calling attention to the terms of Union between the Welsh Churches and the General Assembly of the Presbyterian Church.

"II. We protest against any change suggested at the present time for the lessening of our representation to the General Assembly.

"III. We earnestly call the attention of the Committee on Bills and Overtures to the Terms of Union enacted between the Welsh Church and the General Assembly and request that nothing inconsistent with those Terms be pressed upon the Welsh Presbyterian Church."

Overture 13. ON THE NEW PENSION PLAN—from the Presbytery of Washington.

"Inasmuch as \$15,000,000 is the objective to be sought as the sum to float the New Pension Plan, the Presbytery of Washington overtures the General Assembly to direct the Council of Nine to aim to raise \$5,000,000 in addition to the \$15,000,000 for the purpose of increasing the pension to be given those ineligible to take under the New Pension Plan."

Overture 14. ON SABBATH OBSERVANCE—from the Presbytery of Washington City.

"This Presbytery overtures the General Assembly of our Church to take up and review the whole matter of Sabbath Observance with a view of making our attitude consistent especially since we see so many of our church members and office-bearers interpreting with greater laxity than formerly, the observance of the Sabbath Day."

Overture 15. ON WITHHOLDING AID FROM STUDENTS FOR THE MINISTRY WHO USE TOBACCO—from the Presbytery of Union.

"That the Board of Christian Education be directed to withhold aid from students for the ministry who use tobacco."

PRESBYTERIES CONCURRING:—Cincinnati, Denver, Freeport, Grand Ronde, Hastings, Larned, Lewistown, Mankato, Northern Arizona, Olympia, St. Cloud, St. Joseph, Spokane, Topeka, Tulsa, Walla Walla, Wenatchee, Yellowstone, Fort Smith.

Overture 16. ON THE OUTLAWING OF WAR AND INSTRUCTION IN SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES—from the Presbytery of Westchester.

"Whereas: In response to overtures from eleven Presbyteries, of which the Presbytery of Westchester was one, the General Assembly of 1924 took action (Minutes of the General Assembly, 1924, pages 112, 113) pledging all the energies of the Presbyterian Church in the U. S. A. to the outlawing of war, and to the hastening of the day when nations shall learn war no more; and further, enjoining upon the Boards and Agencies of our Church, particularly the Board of Christian Education, together with our ministers and members, to do all in their power to accomplish this purpose;

Therefore, the Presbytery of Westchester respectfully overtures the General Assembly of 1925, meeting in Columbus, Ohio, on the 21st day of May, 1925,

To render the aforesaid action more effective by directing the Board of Christian Education

1. To make provision for regular and adequate instruction, to be given in our Sunday Schools and Young People's Societies, in the principles of Jesus Christ in their bearing upon the war system and the consequent duty of Christians in relation thereto; and

2. To publish literature of the same character and purpose in convenient form for dissemination among the people."

Overture 17. ON LICENSING, ORDAINING OR EMPLOYING THOSE OUT OF HARMONY WITH THE STANDARDS OF THE CHURCH—from the Presbytery of Westminster.

"The Presbytery of Westminster respectfully overtures the General Assembly of the Presbyterian Church in the U. S. A., convening in Columbus, Ohio, May 21, 1925, to take such action, or to seek to effect such action, through the Presbyteries, by Constitutional Amendment or otherwise, as will prevent the licensure or ordination of any candidate, or the employment of any minister as Stated Supply or Pastor, or in any other official capacity, who is out of harmony with the doctrine or polity of the Presbyterian Church, and who refuses to avow his acceptance of or his allegiance to our Presbyterian Standards."

Overture 18. ON THE NEW PENSION PLAN—from the Presbytery of Hudson. "Whereas in the Pension Service Plan as approved by General Assembly, there is a discrimination against the men who shall have reached the age of 65 before the plan is put into operation, in that they are required to retire from service in order to receive the benefit of the plan; and

Whereas we feel that, in view of the large endowment and annual premiums to be paid by the churches and ministers, a more liberal grant can be provided, especially for the men who have been long in the service;

Therefore be it resolved that we the Presbytery of Hudson respectfully overture General Assembly

1. To correct the above discrimination; and
2. To appoint a committee of elders, none of whom shall be connected with any of the Boards of the Church, to review and investigate the proposed plan with a view to a more liberal treatment of the men who have rendered long and faithful service with no promise or hope of remuneration."

Overture 19. ON SUPPLIES IN VACANT CHURCHES, ETC.—from the Presbytery of Northumberland.

"Resolved, That the Presbytery of Northumberland, in regular session assembled, does hereby overture the General Assembly of the Presbyterian Church in the U. S. A. to send down to the Presbyteries the following proposal:

That Chapter XXI, Section III, of the Form of Government shall be amended to read as follows:

"Ministers, licentiates and local evangelists connected with the Presbyteries of this church, shall be the only persons to be employed as regular supplies in vacant churches, or as special preachers regularly employed in churches having pastors. It shall be the duty of ministers not engaged in regular church work to render service in vacant congregations within the bounds of their respective Presbyteries, unless excused by act of Presbytery. Ministers of other denominations in correspondence with this General Assembly may be employed as occasional supplies, but shall not be employed as regular preachers."

Overture 20. ON REMOVING A MINISTER'S NAME FROM ITS ROLL—from the Presbytery of Omaha.

"Greetings: At the Spring meeting at the First Presbyterian Church of Omaha on the 16th day of April, 1925, the Presbytery of Omaha asks permission of the General Assembly to remove from the roll of Presbytery without prejudice the name of Rev. Henry Stewart who was ordained by this Presbytery in April, 1902, served our church at Bancroft for several years and removed to Chicago with permission to labor outside the bounds of Presbytery.

He entered business about 1910, and now for about ten years no response has been received to letters to him. We have exhausted every means to get in touch with him by mail.

Done in Presbytery the 16th day of April, 1925."

Overture 21. ON REPRESENTATION IN THE GENERAL ASSEMBLY—from the Presbytery of Vincennes.

"The following substitute for Overture B was adopted, to wit: 'That each Presbytery shall be entitled to be represented in the General Assembly by two Commissioners, one Minister and one Elder,

That each state of the United States shall have one Synod; that each Synod shall have at least one Presbytery; that subject to a Synod and a Presbytery for each state, the respective Synods shall divide its state into Presbyteries of 3500 communicant members and ministers of its churches, and each Synod shall be entitled to as many Presbyteries as the divisor of 3500 bears to the number of communicant members and ministers of its churches.

That Chapter 12, Article 2, of the Form of Government be so amended."

Overture 22. AN ENCYCLICAL LETTER ON THE STATE OF THE CHURCH—from the Presbytery of Chicago.

"The Presbytery of Chicago, deeply grieved at the appearance of the spirit of contention in the beloved church of which it is a member, and observant of the sad results of this spirit already manifest in the hindrance to the progress of the Gospel and the injustice and injury done to many beloved brethren in Christ, declares

First, Its firm adherence to the standards of the church; reaffirming its faith in 'the Scriptures of the Old and New Testaments, as the Word of God, the only infallible rule of faith and practice,' and in the Westminster Confession of Faith as containing the system of doctrine taught in the Scriptures. It holds that the eternal verities of the Gospel constituting this system meet and satisfy the deep and unchanging needs of mankind; that they have been found valid in the past and are of living value in the changing conditions of the Christian centuries; and that increasing vigilance is necessary if they shall be maintained to be, as they should be, adequate means of promoting spiritual life.

Second, Its abiding faith in the presence and leadership of the Holy Spirit of Truth within the church of Jesus Christ; its expectant belief that there is yet more light to break forth from God's Word and God's world through the growing experience of God's people and through the patient and heroic search of seekers after truth, both within and without the church.

Third, Its consciousness that ours is one of the great birth periods in the new era of the Kingdom of God on earth, and that therefore we should rejoice in our privileges and opportunities and honor our prophets of a new day, and, above all, trust His leadership, who is for all the ages, 'the Way and the Truth, and the Life.'

Wherefore, The Presbytery of Chicago commends this attitude to the church, and respectfully overtures the General Assembly at its meeting in Columbus, Ohio, May 21, 1925, to issue an encyclical letter, warning all persons subject to its authority to refrain, (a), from calling brethren who are in good and regular standing in the church, 'rationalists,' 'modernists,' 'liberals,' or 'fundamentalists,' seeing that all these and all other similar partisan names are relative and misleading, and convey confused and wrong impressions, in violation of the ninth commandment, both in letter and in spirit; (b), from fomenting the spirit of distrust and suspicion against their brethren; (c), from placing interpretations on the utterances of their brethren other than those placed upon them by their own authors; (d), from calling upon those who differ from them to withdraw from the church, thus instigating a schism in the church; (e), from suggesting or proposing action in special cases other than that provided by the constitution of the church; namely, by judicial process, in which all charges must be proven, and all accused persons shall have opportunity to defend themselves."

Overture 23. ON THE DEPARTMENT OF CHURCH BUILDING AND PROPERTY OF THE BOARD OF NATIONAL MISSIONS—from the Presbytery of Kansas City.

Whereas, the Department of Building and Property of the Board of National Missions is now unable to make adequate loans to the churches, while having in its possession funds which it has heretofore been instructed by the General Assembly to use, and

Whereas, the Department of Buildings and Property of the Board of National Missions is now prevented by the provisions of the Charter originally granted to it as the Board of the Church Erection Fund from complying with the instructions of the General Assembly, Therefore

The Presbytery of Kansas City respectfully overtures the General Assembly to direct the Department of Buildings and Property of the Board of National Missions to obtain by due process of law such amendments to the Charter originally granted to the Board of the Church Erection Fund, and under which it operates, as will make available for the use of Churches properly applying for building loans all funds not limited by provisions of will or other express limitation.

Memorial 1. IN THE MATTER OF LICENSING CANDIDATES FOR THE MINISTRY—from the Presbytery of New York.

"On different occasions complaints have been sent to you from members of this body as well as from other Presbyteries, against the action of the Presbytery of New York in licensing candidates for the ministry. Serious and very grave charges have been made which not only reflected upon the loyalty of this Presbytery to the denomination of which it is a part, but questioned the interpretation of authority under which the Presbytery acted. These complaints have not only caused serious unrest which has interfered with the proper functions of the Church, but they have brought reflection upon the life and work of this Presbytery.

The Presbytery places on record its belief in the honesty of the convictions of any who may by way of complaint have brought the affairs of this Presbytery to the attention of the Church at large, but it feels that misunderstandings have arisen either on the part of the complainants, or perhaps the Presbytery itself as to its Constitutional rights in the licensing of candidates and the reception into its body of ministers of other denominations. With a sincere desire to understand its functions and to reach a position that will command the respect and love of all the brethren, and with high regard for all the deliverances of the Assembly, this Presbytery memorializes your body to determine by its Judicial Commission, the proper status of a Presbytery in its Constitutional powers in the matter of the licensing of candidates.

At the same time may we be permitted to call the attention of your venerable body to the following facts:

In the Plan of Union of 1758 between the Synods of New York and Philadelphia it was agreed 'that no Presbytery shall license, or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and causes of conscience, and declare his acceptance of the Westminster Confession of Faith, and Catechisms, as the Confession of his Faith, and promise subjection to the Presbyterian Plan of Government in the Westminster Directory.'

The Assembly of 1910 declared that 'reaffirming the advice of the Adopting Act of 1729 all the Presbyteries within our bounds shall always take care not to admit any candidate for the ministry into the exercise of the sacred function unless he declares his agreement in opinion with all the essential and necessary articles of the Constitution.' Digest 1, p. 276.

We beg to assure your body that every candidate thus far licensed by the Presbytery of New York has without reservation affirmed his acceptance of the requirements laid down in Sec. 7 of Chap. 14 of the Form of Government.

The Assembly of 1874 made this deliverance,—'that it has no power over the functions of the Presbytery in granting and continuing licenses, save that of review and control.' (Digest 1, p. 379.)

The Assembly of 1896 made a deliverance embodying this statement,—'while fully recognizing the constitutional right of Presbyteries in the matter of licensing candidates,' etc. Also 'it fully recognized the right of Presbytery to determine the qualification of candidates for licensure.' (Digest 1, p. 364.)

It is very evident from these and other deliverances that a Presbytery has the power to determine the qualifications of candidates for the ministry and the Presbytery of New York has had due regard to the requirements of Chapter 14 of the Form of Government in so doing. If it has erred it has only been in its regard for the privilege allowed it by the Constitution of the Church.

Frequent deliverances have been made by the Assembly as to the character of the examination of candidates for licensure and in 1895 and 1916 the Presbyteries were enjoined from taking certain action; but the Assembly of 1896 declared that the word enjoin was merely an emphatic expression. (Digest 1, p. 364.)

Your venerable body will see, to sum up our interpretation of this important subject, that a Presbytery is the only judge as to the qualifications of its candidates seeking licensure; that after examination according to Chapter 14, Form of Government, a candidate who answers the four constitutional questions in Sec. 7 of the above chapter, may be licensed by a Presbytery and it is also evident that the Assembly can not use the word enjoin in its accepted legal sense as a temporary or perpetual injunction but only as its opinion as to how an examination should be conducted.

It is with these facts before it that the Presbytery of New York has acted in licensing candidates and it feels aggrieved that it has been subjected to unwarranted reproaches because it has been governed by the laws of the Church. If it has erred it memorializes your honorable body to show wherein this error lies and at the same time it might be well to call the attention of all the Presbyteries to the deliverance of the Assembly of 1897—"This Assembly emphasizes the fact that all Presbyteries of the Church are under one Constitution and that what is lawful in one is lawful in all and that what is unlawful in one is unlawful in all."

That grace, mercy and peace may be given unto you is the prayer of your Memorialists—the Presbytery of New York."

Memorial 2. ON THE PLACE OF MEETING OF THE NEXT GENERAL ASSEMBLY—from the Presbytery of Philadelphia.

"Whereas, six years will have passed next year since the General Assembly has met in the eastern part of our great land and

Whereas, in view of the fact that the One hundred and fiftieth anniversary of the signing of the Declaration of Independence is to be marked by the great celebration in the City of Philadelphia, this celebration being in no sense a financial enterprise but intended as an expression of patriotism and

Whereas, if the General Assembly should meet in Atlantic City in 1926 Presbyterians from every part of our great land would be enabled either before or following the sessions of the General Assembly and at little extra personal expense to visit Philadelphia and receive a new impulse for their patriotism and

Whereas, it is the hope of many Presbyterians that it will be possible for the General Assembly to meet on the Pacific coast in 1927, it being, therefore, very fitting that the General Assembly should meet on the Atlantic seaboard in 1926.

Therefore resolved, that the Presbytery of Philadelphia memorialize the General Assembly of the Presbyterian Church in the U. S. A., meeting at Columbus, Ohio, May 21-27, in support of the invitation of the First Presbyterian Church of Atlantic City, New Jersey, to entertain, at Atlantic City, the General Assembly of 1926."

Memorial 3. ON A COLUMN FOR REPORTS OF INFANT BAPTISMS—from the Presbytery of Rushville.

"At its regular meeting in the First Presbyterian Church of Macomb, Illinois, April 16, 1925, the Presbytery of Rushville directed that a Memorial be sent to the General Assembly respectfully requesting that the column for reports of Infant Baptisms be restored to a place in the Annual Statistics of the churches.

Being a record of the reception of members as such it is of interest to the church at large.

The Presbytery of Rushville would urge that this important record appear in the Annual Reports as in former years."

Memorial 4. ON ORGANIC UNION—from the Presbytery of Kalispell.

"We, the members of the Presbytery of Kalispell, at this, our Stated Spring meeting, held in the First Presbyterian Church of Kalispell, Montana, April 15 and 16, 1925, do hereby memorialize the General Assembly of the Presby-

terian Church, U. S. A., respectfully requesting that the Assembly press forward to the goal of organic union with any and all other national church bodies that are satisfactorily evangelical.

We note with approval the stand and efforts of our assembly hitherto in regard to this matter, and feel that the time has come for more intensified effort along this line.

We also instruct our Commissioners to the General Assembly meeting in Columbus, Ohio, May 21, 1925, to further this cause in every possible way."

Memorial 5. ON A PROTESTANT CHURCH NATIONAL TITHE MOVEMENT—from the Presbytery of Minneapolis.

"Whereas, The wealth of the United States is \$350,000,000,000 according to Roger Babson, the statistician; and

Whereas, The income of the United States is \$70,000,000,000 according to the Mechanics and Metals National Bank of New York; and

Whereas, According to the investigation of the "American Educational Digest," national and personal income was spent as follows in 1923:

Church $\frac{3}{4}\%$	\$525,000,000
Education $1\frac{1}{2}\%$	1,050,000,000
Government 15%.....	10,500,000,000
Crime $8\frac{1}{4}\%$	5,775,000,000
Savings 11%.....	7,700,000,000
Waste 14%.....	9,800,000,000
Luxury 22%.....	15,400,000,000
Living $24\frac{1}{2}\%$	17,150,000,000
Miscellaneous 3%.....	2,100,000,000

and

Whereas, The expenditure for crime, waste, and luxury was $44\frac{1}{4}\%$ or \$30,975,000,000 as compared with $\frac{3}{4}$ of one percent., or \$525,000,000 for church and religion; and

Whereas, The history of religion in the United States shows conclusively, (as the figures quoted above show) that proportionate contributions to religion have scarcely begun to keep pace with the enormous growth in wealth and income; and

Whereas, The present methods of education and propaganda in all the branches of the Protestant Church in an endeavor to bring up the contributions to religion in adequate ratio to the rapid and mounting growth in wealth and income have utterly broken down and failed; and

Whereas, That failure and break down appear to be due to nothing so much as to the fact that the Christian Church, as a whole, has abandoned the divine method of financing the Church as instituted by God in the beginning of human history, and as practiced by all the nations and religions of the world, and as clearly taught in the Scriptures, viz.: that the tithe is the Divine Income Tax, laid upon men and nations by God for the proper systematic financing of the Church and the Kingdom of God; therefore, the Presbytery of Minneapolis does most respectfully and humbly overture the General Assembly to instruct the General Council to inaugurate a movement for the organization of the "Protestant Church National Tithe Movement," such organization to embrace all the elements and branches of the Protestant Church in the United States; such movement also to embrace the following method or such other methods as the wisdom of the General Council, in connection with the other branches of the Christian Protestant Church may be enabled by the help of the Holy Spirit to devise; viz., the endorsement and commendation of the tithe:

1. By all the Presbyteries, Classes, Conferences, and Associations of the Churches.
2. By all the State Synods, Conferences, and Associations of the Churches.
3. By all the National Assemblies, Conferences, and Associations of the Churches, and after such general Endorsements.
4. By all the ministers and officers of the local churches of the National branches of the Protestant Church.

5. After that has been accomplished a simultaneous campaign to be put on in all the local churches of all the branches of the Protestant Church to pledge in writing all the membership of the various churches to recognize their duty to God to pay the tithe that He has wisely ordained as the systematic and sufficient and efficient method of financing the church and propagating the coming of the Kingdom of God on the earth.

The Presbyteries do thus humbly overture the General Assembly in order that the mass psychology that has brought the masses of the Christian people of all the churches together to the low level and custom of paying less than one percent. for the propagation of the Gospel, may be brought to bear in a new reform movement of mass psychology that will lift the masses of Christian people together to the high level and custom of devoting at least a tithe of their income to the Church of Christ in its greatest of all efforts in the world, to bring the triumph of the Kingdom of God in all the earth.

In order to that mass psychology the Movement should embrace the whole Protestant Church, the whole people, the whole nation, both communicants, supporters and well wishers of the Church.

Memorial 6. ON WORK IN LIBERIA—from the Presbytery of Philadelphia.
 "The Presbytery of Philadelphia approves the appeal of the Presbytery of West Africa to have the General Assembly sanction the renewal of the work of our Board of Foreign Missions in Liberia."

Petition 1. FROM THE COLOMBIA MISSION OF THE PRESBYTERIAN CHURCH U. S. A. ASKING AUTHORITY TO ORGANIZE THREE PRESBYTERIES IN THE REPUBLIC OF COLOMBIA.

This petition was originally presented to the last General Assembly which advised that only one Presbytery be organized in the Republic of Colombia. The Mission deems it impossible to carry out this recommendation and desires its original petition to be reconsidered.

Replies of Synods to Paragraph Five, Page 156, Minutes of General Assembly, 1924, Concerning the Reduction of the Number of Presbyteries—from the Synods of Baltimore, California, East Tennessee, Florida, Idaho, New England, New York and Vermont (Welsh), West (German).

Paper 1. ON THE WORLD COURT—from the American Peace Award Committee.

Paper 2. RESOLUTIONS CONCERNING THE STANDARDS OF THE CHURCH—from the Presbytery of Washington.

Paper 3. DELEGATES TO THE GENERAL ASSEMBLY FROM THE FOREIGN MISSIONS—from the Board of Foreign Missions.

Paper 4. RESOLUTIONS CONCERNING THE STANDARDS OF THE CHURCH—from the Presbytery of Newark.

Paper 5. RESOLUTIONS CONCERNING THE STANDARDS OF THE CHURCH—from the Presbytery of Flint.

Paper 6. ON THE OMISSION OF NAMES OF MEMBERS OF SYNODS NOT IN ATTENDANCE—from the Stated Clerk of the Synod of Baltimore.

Paper 7. ON OUTLAWRY OF WAR—from Mr. Samuel Concord.

Paper 8. HISTORY OF LITIGATIONS AND STATEMENTS OF PROPERTY RIGHTS DECIDED—in the cases of

Westminster Presbyterian Church vs. Trustees of the Presbytery of New York.

Trustees of the Presbytery of New York vs. Westminster Presbyterian Church.

Emigrant Industrial Savings Bank vs. Westminster Presbyterian Church, et al.

This paper is presented only in order to obtain instructions from the Assembly as to their inclusion in the next issue of the Digest, because of their great importance.

Paper 9. ON THE STATE OF THE CHURCH—from the Presbytery of Albany.

Paper 10. ON ACTS OF THE GENERAL COUNCIL INVOLVING SYNODS AND PRESBYTERIES AND CHURCHES—from the Presbytery of Cayuga.

Paper 11. ON REVISION OF REPRESENTATION TO THE GENERAL ASSEMBLY—from Elder Hon. John C. Chaney.

Report 1. ANNUAL REPORT—from the Cumberland Board of Missions and Church Erection.

JUDICIAL CASES

1. Complaint against the Synod of New York in the case of the Presbytery of New York in its action in licensing certain candidates for the ministry in June, 1923.

2. Complaint against the Synod of Texas in the case of the Presbytery of Dallas and its action concerning the City Temple Presbyterian Church of Dallas.

3. Complaint against the Presbytery of New York in its action in receiving into its fellowship the Rev. Carlos G. Fuller.

4. Complaint against the Presbytery of New York in its action in licensing Mr. Cameron Parker Hall.

5. Appeal of Mr. John A. Hamilton against the Presbytery of New York in the case of the Westminster Presbyterian Church of New York.

INVITATIONS TO THE NEXT GENERAL ASSEMBLY

1. From the First Presbyterian Church of Atlantic City, N. J.

2. From the Brown Memorial Presbyterian Church of Baltimore, Md.

CHANGE IN STANDING RULE 39

The Stated Clerk will recommend that Standing Rule 39 be amended so as to read as follows:

“39. The annual statistical report of each church to Presbytery shall be in the hands of the Stated Clerk of Presbytery on or, if possible, before the April date set by Presbytery.”

MINISTERIAL NECROLOGY

April 1, 1924—March 31, 1925

NAME	OCCU- PATION	PRESBYTERY	PLACE OF DEATH	DATE OF DEATH	AGE
Albrecht, Carl T., D.D.	P.Em.	Philadelphia	Phila., Pa.	Feb. 22, 1925	79
Alley, Fredk. A.	H.R.	Denver	Denver, Colo.	Mar. 28, 1925	87
Armstrong, Reuben H.	P.	Phila. North	Phila., Pa.	July 15, 1924	70
Bailey, John W.	Ev.	Carlisle	Oak Park, Ill.	Nov. 2, 1924	
Barber, Samuel	P.	Huntingdon	Bellwood, Pa.	May 18, 1924	60
Barton, Wm. L.	P.	Logansport	Philadelphia, Pa.	Oct. 24, 1924	35
Bates, Wm. H.	Ed.	Washington City	Greely, Col.	Aug. 1, 1924	84
Behner, Edwin W.	P.	St. Louis	Rollo, Mo.	Nov. 9, 1924	55
Beyer, Charles C.	H.R.	Logansport	South Bend, Ind.	April 9, 1924	80
Bissell, Lemuel B.	Ev.	Lansing	Lansing, Mich.	May 14, 1924	70
Bonfield, Oravia M.	P.	Newark	Jamaica, B. W. I.	Aug. 1, 1924	50
Bridges, James S.	S.S.M.	Birmingham A	Birmingham, Ala.	Mar. 3, 1925	66
Buchanan, Aaron M.	H.R.	Redstone	Morgantown, W. Va.	May 15, 1924	68
Bullock, H. E.	P.	Fort Worth	Cleburne, Tex.	Aug. 29, 1924	42
Burns, Thomas	P.Em.	Topeka	Olathe, Kans.	Aug. 31, 1924	47
Burton, George S.		Westminster	York, Pa.	Jan. 12, 1925	46
Canney, Albert J.	H.R.	Seattle	Seattle, Wash.	April 12, 1924	83
Combs, Edgar Leslie	S.S.	Highland	Effingham, Kans.	Nov. 10, 1924	66
Compton, Joseph R.	H.R.	Los Angeles	Los Angeles, Cal.	Feb. 10, 1925	62
Conger, Silas D.	H.R.	Toledo	Clyde, Ohio	Dec. 23, 1924	80
Cooper, Marshall M.	H.R.	Peoria	Newburg, Ind.	Feb. 16, 1925	86
Copeland, Wm. Edgar	H.R.	Austin	Rockdale, Tex.	May 23, 1924	84
Crawford, Jos. B.	P.	Carlisle	Middle Spring, Pa.	Mar. 15, 1925	71
Cryor, Samuel S., D.D.	S.S.	Spokane	Spokane, Wash.	Feb. 24, 1925	74
Cunningham, William F.	S.S.	Waco	Jewett, Tex.	April 3, 1924	68
Curry, David S.	P.	Huntingdon	Mt. Union, Pa.	Aug. 2, 1924	50
Davis, Howell			Elizabeth, N. J.	Feb. 1, 1925	60
Davis, William K.	S.S.	Seattle	Seattle, Wash.	June 2, 1924	64
Day, John E.	H.R.	Seathern Oregon	Butte Falls, Ore.	Mar. 21, 1925	78
Dexter, William Hart, Ph.D.	H.R.	Rochester	Swarthmore, Pa.	Jan. 28, 1925	67
Dowe, Arthur O.	Ev.	San Francisco	Oakland, Cal.	Aug. 12, 1924	41
Earhart, George, D.D.	H.R.	Cedar Rapids		Sept. 15, 1924	81
Eldridge, Clayton W.	Sec.	Columbus	Columbus, O.	July 19, 1924	55
Falcon, Jose	P.	Los Angeles	Los Angeles, Cal.	June 9, 1924	47
Faris, Wm. W., D.D.	P.Em.	S. E. Fla.	Miami, Fla.	Mar. 16, 1925	81
Foland, Chester H.	H.R.	North Florida	Mount Dora, Fla.	Sept. 25, 1924	71
Fox, John, D.D.		New York	Easton, Pa.	Dec. 23, 1924	71
Frazier, Samuel R.	H.R.	Blairsville	Wilksburg, Pa.	Jan. 16, 1925	76
Freeman, Charles Ernest		Houston	Galesville, Wis.	Feb. 1, 1925	64
Freeman, Samuel A., D.D.	H.R.	Utica	Westerville, N. Y.	June 1, 1924	86
Gaither, Isaac A.	H.R.	Arkansas	Eureka Springs, Ark.	Oct. 27, 1924	77
Galbraith, George T.		North River	N. C.	Jan. 19, 1925	81
Gardiner, John M.		Riverside	Riverside, Cal.	April 26, 1924	65
Gaylord, Eber Wm.		Westminster	Buffalo, N. Y.	Jan. 13, 1925	79
Giffen, John, M.D.	Supt.	Albany	Albany, N. Y.	Feb. 14, 1925	62
Griffith, Humphrey W.	P., S.C.	Western Canada		Sept. 3, 1924	
Griswold, John B.		Los Angeles	San Diego, Cal.	Dec. 9, 1924	87
Groves, James S., D.D.	P.	Waco	Waxahachie, Tex.	Mar. 16, 1925	88
Grunon, Daniel N.	P.Em.	Binghamton	Binghamton, N. Y.	June 28, 1924	80
Gurley, George D.	H.R.	Des Moines	Thornton Home, Ind.	Oct. 4, 1924	77
Hall, Wm. E.	H.R.	Dayton	Newburg, Ind.	Dec. 1, 1924	88
Hamby, John M.		Brownwood	San Angelo, Tex.	July 1, 1924	
Hamley, Edwin C.	F.M.	Cayuga	China	June 19, 1924	42
Harris, John G.	P.		Petersburg, Va.	June 1, 1924	67
Hatch, Cyrus B., D.D.	H.R.	Los Angeles	Los Angeles, Cal.	May 19, 1924	76
Haupt, Sylvanus, Ph.D.	P.Em.	So. Virginia	Academia, Pa.	Mar. 21, 1925	55
Hepler, David Erwin		Clarion		Jan. 7, 1925	61
Hibshman, Edwin C., D.D.	P.	Phila. No.	Phila., Pa.	Mar. 18, 1925	59
Hillman, Joseph D.		New Brunswick	Somerville, N. J.	July 19, 1924	82
Hoadley, James H., D.D.	P.Em.	New York	New York, N. Y.	April 12, 1924	76
Hughes, John C.	H.R.	Oakes			
Hynson, Nathan D.		Riverside	Long Beach, Cal.	July 13, 1924	59
James, Isaac A.	H.R.	Fairfield	Liberty Hill, S. C.	Jan. 11, 1925	81
Johnson, Everett G.	Ev.	Seattle	Denver, Colo.	Nov. 24, 1924	68
Jones, E. S.		Duck River	Newburg, Ind.		
Jones, John Daniel	P.	San Francisco	San Francisco, Cal.	Aug. 5, 1924	57
Jones, William E.	Ev.	Nashville	Erin, Tenn.	Nov. 14, 1924	66
Kearns, W. H.	Secy.	Omaha	Omaha, Nebr.	June 10, 1924	59
Keeler, Leonard	H.R.	Solomon	Siloam Springs, Ark.	Feb. 25, 1925	66
Kiehle, Amos A., D.D.	S.S.	Rochester	Rochester, N. Y.	Nov. 24, 1924	78
King, Alexander D.		Chicago	Hempstead, N. Y.	Jan. 11, 1925	70

NAME	OCCU- PATION	PRESBYTERY	PLACE OF DEATH	DATE OF DEATH	AGE
Knight, Hervey B., D.D.		Pueblo	Pueblo, Colo.	Mar. 28, 1925	83
Kurtz, Arthur F.	P.	Brooklyn-Nassau	Brooklyn, N. Y.	Feb. 27, 1925	45
Lemond, J. C.	H.R.	Abilene	Mineral Wells, Tex.	Feb. 27, 1925	74
Lininger, Joel C.		Los Angeles	Canton, O.	Oct. 14, 1924	52
Lindemuth, Louis A.		Westchester	New Rochelle, N. Y.	Mar. 15, 1925	62
Linn, Enoch B.		Des Moines	Des Moines, Ia.	Feb. 11, 1925	71
Lloyd, J. T.	H.R.	Transylvania	Columbia, Ky.	June 24, 1924	70
Lowrie, Samuel T., D.D.	H.R.	Philadelphia	St. Davids, Pa.	Sept. 21, 1924	89
McAnally, Wm. A.	H.R.	Hobart	Martha, Okla.	May 18, 1924	81
MacDonald, Herbert O.	P.	Wheeling	Chester, W. Va.	Jan. 7, 1925	53
Mackay, Daniel	P.Em.	Steuben	Addison, N. Y.	April 1, 1924	68
Marshall		Cleveland			
Martin, Daniel H., D.D.		Phila. North	Pasadena, Cal.	Nov. 4, 1924	59
McBride, Robert B. A. D.D.	P.	Redstone	Wellesley, Mass.	Oct. 2, 1924	57
McCaslin, Chas. H.	H.R.	Minneapolis	Minneapolis, Minn.	Oct. 7, 1924	60
McHenry, Herbert C.	P.	Minneapolis	Minneapolis, Min.	Oct. 6, 1924	67
McKeehan, John L., M.D.		Carlisle	Carlisle, Pa.	Sept. 29, 1924	77
McKenney, Geo. W.		Jonesboro	Black Rock, Ark.		
Mechlin, John C.	H.R.	Wooster	Fredericksburg, O.	April 15, 1924	64
Meeker, Benjamin C.	H.R.	Rio Grande	Emporia, Kans.	Sept. 28, 1924	82
Menge, me Mve	S.S.	Corisco	Biba, Eholowa, Comeroun, W. A.	Mar. 15, 1924	
Miller, Edward D.		Phila., North	Gerrardstown, W. Va.	Feb. 19, 1921	59
Miller, Wm. H.		Shenango	Martinsburg, W. Va.	Feb. 22, 1925	68
Milligan, James R. J., D.D.	P.	Detroit	Pontiac, Mich.	Dec. 19, 1924	69
Minton, Henry C., D.D., LL.D.		New Brunswick	San Rafael, Cal.	June 14, 1924	69
Missirian, Garabed M.		San Joaquin	Fresno, Cal.	Dec. 8, 1924	35
Moery, John F.	S.S.	Rio Grande	Silver City, N. Mex.	Aug. 29, 1924	51
Montgomery, Donnel R.	P.	Blairsville	New Texas, Pa.	Jan. 27, 1925	54
Montgomery, Lorenzo N.	P.	Ft. Wayne	Ft. Wayne, Ind.	May 1, 1924	62
Moran, E. E.	H.R.	Flint	Warsaw, Ind.	Jan. 9, 1925	74
Morrison, Donald, D.D.	H.R.	Grafton	Minneapolis, Minn.		83
Munro, Duncan	H.R.	Benicia	Point Arena, Cal.	Nov. 2, 1924	80
Murdoch, Robertson		Portland	Portland, Ore.	Nov. 27, 1924	69
Nesbit, Achilles W.		Los Angeles	Fulton, Mo.	July 6, 1922	69
Nevin, Wm. G.	H.R.	Blairsville		Oct. 17, 1924	76
New, Nathan L.	H.R.	Alton	Louisville, Ky.	Sept. 11, 1924	74
Newman, Arthur	P.	Long Island	Bridgehampton, N. Y.	Dec. 8, 1924	71
Newman, Geo. W.	H.R.	St. Lawrence	Cxnastota, N. Y.	Dec. 24, 1924	70
Niles, William H.	P.	Hudson	Roscoe, N. Y.	June 4, 1924	73
Noordewier, John G.	P.	Newton	Lancaster, Pa.	Dec. 14, 1924	47
Norrell, Augustus B.	H.R.	Dallas	Dallas, Tex.	May 8, 1924	78
Norris, Jacob		Long Island	Indianapolis, Ind.	Feb. 6, 1925	79
Owen, William H.	H.R.	St. Cloud	Wahkon, Minn.	April 21, 1924	72
Panetta, D.	Ev.	Redstone	McKeesport, Pa.	Aug. 4, 1924	47
Parmly, John E.		Morris & Orange	Morristown, N. J.	Dec. 25, 1924	64
Patterson, Howard M.	Miss.	Benicia	Eureka, Cal.	Oct. 14, 1924	39
Patterson, John F., D.D.	P.S.C.	Morris & Orange	Orange, N. J.	Oct. 21, 1924	67
Piper, Joseph H.	H.R.	Hannibal	La Grange, Mo.	Nov. 25, 1924	65
Folloek, Henry G.	H.R.	Cincinnati	Cincinnati, O.	Jan. 10, 1925	91
Rankin, M. M.		Duck River	Lebanon, Tenn.		
Reed, John B., D.D.	H.R.	Redstone	Uniontown, Pa.	Aug. 23, 1924	85
Rendall, John B., D.D.	Pres.	Chester	Lincoln University, Pa.	Sept. 3, 1924	77
Richards, Arthur	P.E.	S. W. Florida	Lake Alfred, Fla.	July 13, 1924	56
Robertson, Peter, D.D.	R.H.	Cincinnati	Cincinnati, O.	Feb. 5, 1925	81
Robinson, Albert S.		Newark			65
Ross, John E.	F.M.	Osborne	Casur, India	Jan. 13, 1925	41
Rundall, Herbert R.	S.S.	West Jersey	Elwood, N. J.	Nov. 2, 1924	
Rutter, Lindley C.	H.R.	Northumberland	Williamsport, Pa.	Jan. 8, 1925	77
Sager, James R.	P.S.C.	Alton	Hillsboro, Ill.	Sept. 4, 1924	
Schaub, Frederick L.	S.C.	Muskogee	Noel, Mo.	Sept. 1, 1924	58
Shaw, David E.	P.Em.	New Castle	Oxford, Pa.	Dec. 6, 1924	75
Shirey, William B.	Supt.	Detroit	Ann Arbor, Mich.	Oct. 28, 1924	59
Sinclair, Wm. H.		Piedmont	Piedmont, Cal.	Nov. 9, 1924	64
Slaney, Joseph H.		Iowa City	St. Paul, Minn.	April 19, 1924	80
Smith, Ernest A.	S.S.M.	St. Louis	St. Louis, Mo.	May 29, 1924	49
Smith, Wm. Denison	P.	Waterloo	Normal, Ill.	July 18, 1924	69
Spessard, E. G.	P.	Erie	Vernamo, O.	Jan. 25, 1925	62
Steen, Moses D. A., D.D.	H.R.	Chillicothe	Worthington, O.	June 22, 1924	83
Stevenson, Thomas J., D.D.		Morris & Orange	Mt. Vernon, N. Y.	Sept. 15, 1924	62
Stewart, Archibald T.	H.R.	Westminster	Christiana, Pa.	Nov. 3, 1924	78
Stone, James B.	P.Em.	Los Angeles	Inglewood, Cal.	Feb. 17, 1925	59
Studley, Silas W.	Ev.	Columbia	Hudson, N. Y.	Feb. 8, 1925	78
Swan, Benjamin	P.E.	S. W. Florida	Lake Alfred, Fla.	Jan. 20, 1925	58
Teas, John, D. D.		West Jersey	Atlantic City, N. J.	Sept. 29, 1924	
Thistle, Wm. James	P.	Bloomington	Harvey, Ill.	Mar. 1, 1925	55

NAME	OCCU- PATION	PRESBYTERY	PLACE OF DEATH	DATE OF DEATH	AGE
Thompson, Charles L. D.D.	Sec.	New York	Atlantic City, N. J.	April 14, 1924	85
Thompson Geo. D.	F.M.	Oakes			
Thompson, R. E., D.D., LL.D.	F.M.	Philadelphia	Phila., Pa.	Oct. 19, 1924	80
Tolbert, A. A. L.	S.S.	Catawba	Lincolntown, N. C.	Aug. 13, 1924	
Tomson, Robt.	F.M.	Newark	Somakov, Bulgaria	July 19, 1921	70
Tucker, Enoch S.	H.R.	Abilene	Abilene, Tex.	July 1925	72
Van Dyke, Douwe	S.S.	Rock River	Albany, Ill.	Oct. 1, 1924	43
Van Eman, John Wm.	H.R.	Kansas City	Metuchen, N. J.	Aug. 7, 1924	77
Vanorden, Alfred E., D.D.	P.	Winnebago	Wassau, Wis.	Nov. 18, 1924	51
Voss, Wm. E.	H.R.	El Reno	El Reno, Okla.	Nov. 25, 1923	71
Wadsworth, Chas. Jr., D.D.	S.S.	Philadelphia	Sanford, N. C.	Mar. 18, 1925	65
Walton, Fred E.	P.	Logansport	Chicago, Ill.	Jan. 21, 1925	56
Waterbury, S. Dwight	H.R.	Detroit	Detroit, Mich.	Dec. 8, 1924	64
Watt, Robert	H.R.	Cairo		May 1924	
White, Harvey W.	P.	Mattoon	Robinson, Ill.	April 30, 1924	52
Whiteside, James A.	H.R.	Cairo	Creal Spring, Ill.	June 25, 1924	
Wilson, John F.	P.	Toledo	Cecil, O.	Aug. 29, 1924	66
Winshurst, Edward	P.	Syracuse	Clifton Springs, N. Y.	Mar. 6, 1925	69
Wolcott, John M.	H.R.	Binghamton	Greene, N. Y.	Oct. 2, 1924	93
Yancey, Wm. A.	S.S.M.	So. Virginia	Danville, Va.	Mar. 7, 1925	74

SUMMARY OF NECROLOGY

Total number reported.....	165
Age of oldest minister.....	93
Age of youngest minister.....	35
Average age.....	61

The above is as complete a report as it has been possible to compile. The official reports of The Stated Clerks of the Presbyteries have been supplemented by information obtained from the religious and secular press and from private sources. The Stated Clerk welcomes the coöperation of all that this report, from year to year, may be a faithful and accurate summary.

LEWIS S. MUDGE, Stated Clerk.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia! Alleluia! Amen.

Thou wast their Rock, their Fortress, and their Might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light. Alleluia!

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold. Alleluia!

O blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again and arms are strong. Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors comes their rest;
Sweet is the calm of Paradise the blest. Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way. Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host.
Singing to Father, Son, and Holy Ghost. Alleluia!

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Westminster Seminary and the Reformed Faith

The Rev. Samuel G. Craig, D. D.

Editor of Christianity Today



An address delivered in Witherspoon Hall, Philadelphia,
May 8, 1934, on the occasion of the fifth Commence-
ment of Westminster Theological Seminary

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IT WAS zeal for the Reformed Faith that brought Westminster Seminary into existence. It is for the preservation of the Reformed Faith and its transmission undiminished to those who shall come after us that Westminster Seminary exists. It is these facts that have determined my choice of subject tonight. It has seemed to me not merely fitting but imperative that on this anniversary occasion I take as my subject, "Westminster Seminary and the Reformed Faith."

Lest any suppose that in speaking on this subject I am making an official pronouncement as to the aim and purpose of Westminster Seminary I should perhaps say at the outset that no one of my colleagues on its Board of Trustees or any member of its Faculty has any knowledge of what I propose to say. I hope that they will approve, as I hope you will, but be that as it may, they are hereby absolved from all responsibility for what I may say.

When Westminster Theological Seminary was established it was freely predicted that its first year would be its last. That prophecy has not been justified by the event. Disappointing as it may be to many, Westminster still exists. What is more, to an extent that is true of but few seminaries, no matter what their age or the size of their endowments, its line has gone out through all the earth and its words to the end of the world.

Here is something that calls for explanation. Why is it that Westminster Seminary though probably the youngest Theological school in America, certainly the youngest

of the Presbyterian type, is one of the most widely recognized? The answer is not difficult. It is because it was established to carry on and perpetuate the policies and traditions of Princeton Theological Seminary as that Institution existed prior to its reorganization by the General Assembly of the Presbyterian Church in U. S. A. in 1929. That is why, unlike most educational institutions, it had no period of infancy and youth. In its case, there was not first the blade, then the ear, then the full corn in the ear. Minerva-like it was born fully grown and fully armed.

This means that Westminster Seminary is a new Seminary in name only, that in reality it is one of the oldest Theological Institutions in America. What happened in effect—we are thinking now only of things spiritual and intellectual—is that the giant tree that had been maturing for upward of one hundred years in Princeton was transferred to Philadelphia. Naturally this action somewhat retarded its growth but fortunately the transplanting was done so well that its roots immediately began to draw nourishment from its new environment and, please God, it will not be long until it will have fully regained its former vigor.

In further explanation of my reference to its Faculty as well as of my reference to its background, attention may be directed to the fact that all the members of its Faculty to date have been Princeton trained and that five of the nine professors who have occupied its chairs have actually taught at Princeton—one of them, the late Robert Dick Wilson (of blessed memory) for nearly thirty years and two others, J. Gresham Machen and Oswald T. Allis for about twenty years. What is more, I am sure that there is

no body of men living today better qualified and more desirous to carry on and perpetuate the policies and traditions of old Princeton than the existing Faculty of Westminster Seminary. They have all drank from the waters and fed upon the fruits that grow along the banks of that ancient stream and have no higher academic ambition than to show themselves workmen worthy of being accounted true successors of that long line of scholars that made Princeton for upward of one hundred years famous as a center of sound Theological learning—the Alexanders, the Hodges, William Henry Green, Benjamin Breckinridge Warfield and Robert Dick Wilson, not to mention others of equal or near equal distinction.

I am not ignorant of the fact that there are those who contend that Princeton Seminary, in the present as in the past, is loyal to the aims and ideals of its Founders. The *Princeton Seminary Bulletin*, published by the Trustees of the Institution, in its issue of November, 1929, stated:

“The reorganization of the Seminary undertaken and completed by the General Assembly was concerned only with the reorganization of the administration of the Seminary. It had nothing to do with its theological position, except to strengthen the safeguards whereby it should be held to the teaching of the Reformed Theology in accordance with the standards of the Presbyterian Church in the U. S. A.”

As evidence of the correctness of this representation, the same issue of the *Princeton Seminary Bulletin* cited the fact that the new Board of Control at its first meeting made the following corporate declaration:

“In the one hundred and seventeen years of its history, Princeton Seminary has stood with firm stead-

fastness for the propagation at home and abroad, and for the scholarly defense of Evangelical Christianity as formulated in the standards of the Presbyterian church. In taking up the duties assigned to it by the General Assembly, . . . the Board . . . feels that it has a solemn mandate from the Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history."

If the statement and the declaration I have just cited stood alone, they would be fitted to provoke a question as to what sort of mental aberration the Founders of Westminster Seminary were suffering when they judged it necessary to establish an institution to carry on and perpetuate the historic policies and traditions of Princeton Seminary. This statement and this declaration, however, do not stand alone even in the issue of the *Seminary Bulletin* from which I have quoted. In this same issue may be found a letter from the Board of Control to the Alumni, signed by both its President and the President of the Seminary, in which it is not only asserted that its thirty-three members—two of whom are signers of the Auburn Affirmation, according to which belief in the full truthfulness of the Bible, the Substitutionary Atonement, the miracles of our Lord, His Virgin Birth and bodily Resurrection, need not be believed even by ministers of the Presbyterian Church—"have the high regard and confidence of the Presbyterian Church," but in which a lengthy paragraph is devoted to an attempt to show that the presence of these two Auburn Affirmationists on the Board, with the approval of its other members, has no signifi-

cance for the doctrinal position of the Seminary. The conclusion is inescapable that the doctrinal position of Princeton Seminary, as long as it is under the control of its present Board, will be one that has the assent if not the approval of Auburn Affirmationists. If that does not involve a departure from its historic doctrinal position, it is difficult to say what would.

It is impossible, it seems to me, to justify the establishment of Westminster Seminary if it be true, as was alleged, in the issue of the *Princeton Seminary Bulletin*, from which I have quoted, that the Assembly in reorganizing Princeton Seminary "not only preserved the old safeguards of conservative doctrinal teaching devised when the Seminary was organized, but enlarged and strengthened them." It seems necessary therefore for me to say something in this connection about the controversy that preceded the reorganization of Princeton Seminary and that resulted in the establishment of Westminster Seminary. That controversy, in my opinion, had its origin in that naturalism of thought and life that began with the so-called "Enlightenment" of the Eighteenth Century. Previous to that time, all life and world views, whether within or without the Christian Church, had been supernaturalistic to the core. To quote Herman Bavinck: "The religious supernaturalistic world-view has universally prevailed among all people and all ages down to the present day, and only in the last hundred and fifty years has given way in some circles to the empirico-scientific" (the Philosophy of Revelation, p. 1). The outstanding characteristic of the life and world-view which then made its appearance is its thorough-going naturalism, the resolute manner in which it turns its back on all supernaturalism and supposes itself

able to find in this world all that thought and life is warranted in asking. It is this naturalism in which modernism has its roots and of which it is a more or less consistent manifestation in all its forms of expression.

I do not mean necessarily to imply that there are any thorough-going modernists in the Presbyterian Church in the U. S. A., but whether there are any thorough-going ones there are a great many half-way ones. This is evidenced by the fact, among others, that in 1924 nearly 1300 ministers signed the so-called Auburn Affirmation which attacked the pronouncement of the previous Assembly in a way that detracted from its supernaturalism in regard to its doctrines of the Bible, of the Virgin Birth of Christ, of His labors of love, of His work of Redemption and of His Resurrection. The promulgation of this document was in effect a declaration of war by the advocates of this reduced supernaturalism against the advocates of the full supernaturalism of the Assembly's pronouncement. In the war that immediately began, the majority of the Board of Directors and of the Faculty of Princeton Seminary with a small minority of its Board of Trustees took their stand in favor of the full supernaturalism of the Assembly's pronouncement, but a minority of both its Board of Directors and of its Faculty, including the President of the Seminary, and a large majority of its Board of Trustees without expressly approving the reduced supernaturalism of the Auburn Affirmation—except in one instance—took a position that met with the approval of its advocates. When the latter became convinced that it was impossible to secure a majority in the Seminary's Board of Directors they appealed to the General Assembly, meeting at Baltimore in 1926 and thus precipitated a conflict in the Church

at large that was not concluded until the Assembly of 1929.

The lines of this "Battle of Princeton" were drawn by President Stevenson when speaking before the Baltimore Assembly he said: "We are the agency of the Old School and the New School, and my ambition as President of the Seminary is to have it represent the whole Presbyterian Church and not any particular faction of it"—a statement that he further explicated a few months later, in a written statement, by saying that "Princeton is, according to its title, *the* Theological Seminary of the Presbyterian Church in the U. S. A., and therefore should be inclusive not merely of the Old School, but of the New School descendants." This declaration for an "inclusive" Seminary won for the minority of the Faculty and Directors and the majority of the Trustees the support of the Auburn Affirmationists and their sympathizers, with the result that the effort to reorganize Princeton Seminary was successful.

In the light of what has been related it is vain and futile to allege that the issue at stake in the Princeton controversy was administrative, not doctrinal. As a matter of fact it was doctrinal to the core and the administrative issue was introduced solely in the interest of the doctrinal issue. I question whether anyone seriously believed, as the Assembly's Committee affirmed, that "the root and source of serious difficulties at Princeton and the greatest obstacle to the removal of these difficulties was its plan of government by two Boards." As a matter of fact, Princeton Seminary as an educational institution did not have "two Boards of Control," in the sense implied, for while Princeton Seminary had two Boards of Control, they controlled *different things*, the Directors being in

control of things educational and the Trustees of things financial. But whatever may be thought of the old plan of governing Princeton, from a purely administrative point of view, it cannot be denied that it worked successfully. For it was under that so-called divided control that it waxed great. If Princeton Seminary had been on the wane there might have been some seeming warrant for blaming its plan of government. As a matter of fact, however, when the effort to reorganize it was launched it was at the height of its influence as a center of sound Theological learning. Beyond reasonable question the reorganization of Princeton Seminary under a single Board of Control, was sought not because the Seminary was unsuccessful but because it was successful—successful, however, in furthering the supernaturalism of the Bible and the Westminster standards rather than that measure of supernaturalism for which the Modernist-Indifferentist party in the church was willing to stand. The one controlling reason, in fact, for advocating a single Board of Control was that it offered the only feasible method of ousting the old Board of Directors and of putting in their place a Board that would favor an inclusive Seminary.

The issue at stake in the Princeton controversy involved the question whether a Seminary of the Princeton type would be tolerated by the Presbyterian Church in the U. S. A. Princeton Seminary, previous to 1929, did not claim to represent the whole church doctrinally, any more than Auburn or Union Seminaries. All it claimed was the right to maintain its distinctive doctrinal position within the larger unity of the church. Its historic attitude had been one of strict adherence to its distinctive doctrinal position *within the Seminary itself* combined with a tol-

erance *within the Church at large* of any and all views consistent with belief in the Bible as the Word of God and acceptance of the system of doctrine set forth in the Westminster standards. President Stevenson once defined the historic doctrinal position of Princeton Seminary as "simply one of unquestioned loyalty to the Standards of the Presbyterian Church." While this definition contained an undisputed truth it did not contain the whole truth. It quite ignored the fact that Princeton's doctrinal position, both before and after the Reunion of 1870, had been that of the Old School—a position to which it was committed morally by the intention of its founders and legally by the trust funds which it held subject to the condition that certain specified doctrines (to which reference will be made later) be taught as "understood and explained by the Old School General Assembly." This representation would have been more excusable on President Stevenson's part had it not been for the fact that his colleague, Professor Caspar Wistar Hodge—whose knowledge of the doctrinal history of Princeton Seminary is unsurpassed—had made perfectly clear that "the Faculty of Princeton Seminary always has been whole heartedly attached to the pure Gospel of God's sovereign grace or the principles of pure and consistent evangelical religion as held by the Old School type of Calvinism, and that after the Reunion of 1870 Princeton Seminary continued to maintain the same doctrinal principles" (Report of the Special Committee to Visit Princeton Theological Seminary to the General Assembly, May, 1927, pp. 75-80).

The friends and supporters of Princeton Seminary were long of the opinion that the right to maintain their distinctive doctrinal position within the larger unity of the

Church had been guaranteed to them by the terms of the Reunion of 1870. It was that Reunion that Dr. Patton had more particularly in mind when in "Fundamental Christianity," he wrote: "Two unions of the Presbyterian Church have made the recognition of a certain area of tolerated difference of opinion a moral obligation" (p. 140). Had the Princeton Fathers of 1870 not been of that opinion, we may be sure the Reunion of the Old and New Schools would not have taken place, as one of the chief obstacles in the way of that Reunion was the fact that while all the Old School Seminaries were under the control of the Assembly, the New School Seminaries like Auburn and Union enjoyed a relative autonomy or independence. Naturally the friends and supporters of Princeton Seminary, whose influence was more or less dominant in Old School circles, were much concerned over what might be the effect of having the institution placed under the control of an Assembly having a large element of New School members. The result was the so-called "Compact of 1870" in which the Assembly's method of control over Princeton Seminary was modified in important respects. While this "Compact" was not regarded as a legal contract, enforceable in the courts, yet it was generally recognized that it created a situation in which it would be a breach of faith on the part of the Assembly if it should take any action that, directly or indirectly, nullified the right of Princeton Seminary to maintain its distinctive doctrinal position within the larger unity of the Church. The friends and supporters of Princeton also thought that this right was guaranteed to them by Article VIII, Section 4, of the Plan of the Seminary which read: "The intentions and directions of testators and donors, in regard to moneys

or other property left or given to the Seminary shall, at all times, be sacredly regarded"—an article that in the nature of the case they interpreted in the light of the fact that a large part of the funds given the Seminary during the disruption period had been given under the condition that "if at any future time the leading doctrines of the Confession of Faith and catechisms of the Presbyterian Church such as the doctrine of universal and total depravity, the doctrine of election, the doctrine of the atonement, the doctrine of the imputation of Adam's sin to all his posterity and the imputation of Christ's righteousness to all His people for their justification, the doctrine of human inability, the doctrine of the necessity of the influences of the Holy Spirit in the regeneration, conversion and sanctification of sinners, *as these doctrines are now understood and explained by the aforesaid Old School General Assembly*, shall cease to be taught in said Seminary" these funds should no longer be retained by the Seminary. With these two guarantees—one moral and the other both legal and moral—it is not surprising that whatever fears the Princeton Fathers of that period cherished as to the wisdom of the Reunion itself, they felt perfectly confident that they would be permitted to maintain their distinctive doctrinal position within the larger unity of the Church.

Wise as the Princeton Fathers of that day were, however, they did not foresee what would happen when a generation that "knew not Joseph" should appear. At that time though Modernism was in process of incubation it had not yet burst its shell, as far as appearance *within* the Presbyterian Church was concerned. Twenty years later, we may be sure the Princeton Fathers would have demanded stronger safeguards before they would have

agreed to Reunion with the New School branch of Presbyterianism, especially as it was among the descendants of the New School that the de-supernaturalizing tendencies of modernism found their most ready acceptance, as far as Presbyterians were concerned. For it was in 1891, that Dr. Francis Landey Patton speaking at the death of Dr. Caspar Hodge, after mentioning the fact that Dr. Hodge's closing years had been saddened by the blindness of the church and its leaders to the dangers of the "New Theology" that had already begun to flaunt its face within the Presbyterian Church, uttered the prophetic words:

"I cannot think of him today without feeling that by his death he has been spared a great sorrow. I may be wrong, but it seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten-year conflict. It may be a thirty years' war; but it is a conflict in which all Christian Churches are concerned. The war will come, the Presbyterian Church must take part in it, and Princeton, unless her glory is departed, must lead the van in the great fight for fundamental Christianity. It is not amendment; it is not revision; it is not restatement; it is a revolution that we shall have to face. The issue will be joined by and by on the essential truth of a miraculous and God-given revelation, and then we must be ready to fight, and, if need be, to die, in defense of the blood-bought truths of the common salvation."

Unfortunately, however, when Princeton Seminary under the control of its old Board of Directors was still leading the van in this great fight for fundamental Christianity, the General Assembly of 1929, dominated by a combination of Modernists and Indifferentists, approved

the plan of reorganization that had been proposed to the previous Assembly and thereby not only ousted the old Board of Directors but placed the Seminary under a Board of Control that favored an "inclusive" Seminary—so inclusive in fact as to include those reduced supernaturalists known as Auburn Affirmationists. Inasmuch as Princeton Seminary was the one outstanding Seminary in the Church that had stood four square and without equivocation for the Bible as the Word of God, and as such infallible, and for the system of doctrine set forth in the Westminster standards as the one and only system taught in God's word, this meant that its historic viewpoint no longer had anything like adequate representation in the educational life of the Church, and that a new Seminary was needed if the policies and traditions of old Princeton were to be carried on and perpetuated. Hence the founding of Westminster Seminary.

In pointing out what led to the establishment of Westminster Seminary, I have been pointing out at the same time why Westminster Seminary did not seek ecclesiastical approval. It was ecclesiastical control that had led to the undoing of Princeton Seminary. Surely an Institution that sought to carry on and perpetuate the aims and ideals of an Institution that had been suppressed by ecclesiastical authority could not be expected to seek such approval—even if there had been reason to suppose that such approval would be given. It is not impossible that Westminster Seminary, provided it be content to be and remain a small and insignificant institution would be tolerated by the Presbyterian Church as it now is; but I am sure that it could not be as influential as it is, still less as it hopes to be, without finding itself "cabined, cribbed, con-

fined and bound," if not rendered absolutely helpless, if it were to allow itself to be brought under Assembly control.

I have sought to make clear the nature of the Princeton controversy and so the occasion and purpose of the establishment of Westminster Seminary. I have done so not only that I might justify its establishment but that I might indicate why it appeals for support not merely to maintain its existence but to "lengthen its cords and strengthen its stakes," despite the fact that there are apparently already too many Seminaries in the Church. If Westminster Seminary were merely "another" Seminary of the type of which there were perhaps too many before Westminster was started, I for one would not be interested in its welfare. Westminster Seminary, however, is not merely "another" Seminary. It is a Seminary with a task to perform that is not being adequately performed by other Theological Schools—a task moreover that, in the judgment of its Trustees and Faculty, is of such importance that it must not be left undone if Christianity is to renew its strength and thus maintain the validity of its claim to dominate the culture and civilization of the world. The occasion of the establishment of Westminster Seminary belongs, of course, to the past but the purpose that led to its establishment is still, and please God will continue to be, its dominant purpose until He whose right it is to rule and reign shall appear. That task is the exposition, defense and propagation of the Reformed Faith in its purity and integrity. As it was zeal for the Reformed Faith that brought Westminster Seminary into existence, so it is zeal for the Reformed Faith that urges it to the performance of what it conceives to be its God-given task.

Westminster Seminary is bound to the Reformed Faith,

both by the charter granted it by the Commonwealth of Pennsylvania and by the Constitution adopted by its Board of Trustees, in the form in which it has found expression in the Westminster Confession of Faith. It is specifically stated moreover that it is bound to the Westminster Confession of Faith in the form which it possessed in 1929. Hence even if the Presbyterian Church should alter or amend its Confession of Faith, that would have no effect on the doctrinal standard of Westminster Seminary. That does not mean that in the judgment of Westminster Seminary the existing doctrinal standards of the Presbyterian Church in the U. S. A. are incapable of improvement, or that there are not confessions of Faith other than the Westminster that set forth the Reformed Faith. What it means is that, in the judgment of Westminster Seminary, the Westminster Confession of Faith is the clearest, the most adequate and most carefully guarded statement of the Reformed Faith that has as yet been penned by the hand of man and that until that statement has been improved it will remain the doctrinal standard of the Institution.

Thus far I have said nothing to indicate what the Reformed Faith is, other than to say that it is the faith that has found its most notable expression in the Westminster Confession of Faith. I might content myself with that reference as a sufficient indication of its nature and contents. It would seem, however, that on this occasion I ought at least to point out its leading features. By its leading features I mean partly that which distinguishes it from other expressions of the Christian faith such as the Lutheran and the Roman Catholic, but more especially that which is characteristic of it irrespective of its agree-

ment or disagreement with other expressions of Christian faith. While I recognize that there are expressions of the Christian faith other than the Reformed, that does not mean that I think that there are other expressions as adequate as the Reformed. Still less does it mean that I regard every alleged expression of Christian faith as an actual expression of that faith. With Dr. Kuyper I distinguish between deformations and falsifications of the Christian faith. Modernism in any of its consistent forms of expression, even though it wears the robes of Christianity and employs the speech of the New Testament, I regard as a somewhat that is diametrically opposed to Christianity all along the line and therefore as a somewhat that in common honesty ought not to call itself Christian at all. All expressions of the Christian faith other than the Reformed, I regard as more or less serious deformations of the Christian faith. In all genuinely Evangelical expressions the deformation seems to me relatively slight, in all sacerdotal expressions it seems to me relatively serious; only the Reformed expression seems to me to be anything like a pure and adequate expression of the Gospel of the grace of God. I, of course, grant to the adherents of these other expressions the right to make the same distinction as over against the Reformed expression; but for any man of faith, be he Reformed or un-Reformed not to make this distinction seems to me a tacit confession of a lack of courage and conviction. I do not hesitate to say, therefore, that for me the question, What is the Reformed Faith? is essentially one with the question, What is Christianity? For what the Reformed Faith claims to be, and all that it claims to be, is just Christianity — nothing more but nothing less. That does not mean, however, that I think

that only Reformed Christians are real Christians. It may be good Roman Catholic practice to claim that only Roman Catholics are Christians; it certainly is not good Reformed practice. Having stated that what the Reformed Faith aims to be is just Christianity—just that, no more and no less—but that, in view of other expressions of Christianity, it would be contrary to Reformed practice to treat the question, What is the Reformed Faith? as identical with the question, What is Christianity? I shall endeavor to indicate, as fully as I can, in the time at my disposal, its essential and more or less distinctive features.

1. An essential and in some respects a distinctive feature of the Reformed Faith is its recognition of the Bible as the sole source and norm of saving truth. The Reformed Faith does not minimize the significance of what is called natural or general revelation but it stresses what is called supernatural or special revelation. It holds that God can be known only as He reveals Himself, and so says with Warfield; "Were there not general revelation, there would be no religion of any kind in the world; were there no special revelation there would be no Christianity." For it, the Bible is the written record that God Himself caused to be made of supernatural or special revelation. For it therefore the Bible is completely trustworthy in all its statements—factual, doctrinal, and ethical—and as such the only infallible rule of faith and practice. For the Reformed Faith, the Bible not only contains the word of God, it is the word of God. What is more, this statement applies to the whole Bible, not merely to some portions of it. This does not mean that all parts of the Bible have the same value, but it does mean that they are equally truthful and that all those parts which its authors approve

are equally authoritative. Abraham Kuyper — preacher, theological professor, university founder, author, editor of Holland's leading daily, statesman, Prime Minister of Holland, leader of one of its outstanding political parties for fifty years—expressed the Reformed Faith about the Bible when he said :

“I say it frankly and unhesitatingly, to us Christians of the Reformed Faith, the Bible is the word and Scripture of our God. When I read the Holy Scripture, neither Moses nor John addresses me, but the Lord my God. He it is who narrates to me the origin of all things and the calamitous fall of men. God tells me with silent majesty how He has appointed salvation to our fallen race. I hear Him Himself relate the wonders which He wrought for our deliverance and that of the people of His choice, and how, when that people rebelled against Him, He afflicted them in His wrath, and when chastened restored them again to His favor, the whilst they sought the day of the coming of the Son of His love. In midst of that sacred history I hear the Holy Spirit singing to my spiritual ear in the Psalms, which discloses the depths of my own soul; in the prophets I hear Him repeat what He whispered in the soul of Israel's seers; and in which my own soul is refreshed by a perspective which is most inspiring and beautiful. Till at length, in the pages of the New Testament, God Himself brings out to me the Expected One, the Desire of the fathers; shows the place where the manger stood; points out to me tracks of His footsteps; and on Golgotha lets me see, how the Son of His unique love, for me poor doomed one, died the death of the Cross. And finally, it is the same God, the Holy Spirit, who as it were, reads off

what He caused to be preached by Jesus' Disciples concerning the riches of that Cross, and closes the record of this drama in the Apocalypse with the enchanting Hosanna from the Heaven of Heavens.

"Call this, if you will, an almost childish faith, outgrown in your larger wisdom, but I cannot better it. Such is my Bible to me, and such it was in the bygone ages, and such it is still, the Scripture of the Church of the living God. The human authors must fall away; in the Bible God Himself must tell the narrative, sing, prophesy, correct, comfort, and jubilate in the ear of the soul. . . . If they the Scripture have spoken, all controversy is ended; when it affirms, the latest doubt departs; even the habit of turning to the Scriptures, in times of need and despair, for help and direction from God, seems to me by no means unlawful, but a precious usage. Thus I stand with Augustine and with Comrie, who entirely along his lines explains: 'When I read the Scripture, I listen to what God speaks to me; and when I pray, God listens to what I stammer'" (*Bibliotheca Sacra*, July, 1904).

2. An essential and in some respects a distinctive feature of the Reformed Faith is its thorough-going theism. The God-concept occupies a place in the Reformed or Calvinistic Faith that it does not occupy in any other. It stresses the sovereignty of God. It sees God behind all phenomena and in all that occurs it recognizes the hand of God, working out His will. Its view of the universe is thoroughly teleological; for in everything that takes place it sees the outworking of God's plan and purpose. Its view of life and duty is determined by this all-controlling thought. In answer to the question, "What is the chief

end of man?" it ever replies, "Man's chief end is to glorify God and to enjoy Him forever." It is here that we place our finger on the formative or regulative principle of the Reformed Faith. Let Warfield state it for us:

"The formative principle of Calvinism . . . lies in a profound apprehension of God in His majesty. . . . The Calvinist is the man who has seen God, and who, having seen God in His Glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other hand with adoring wonder that nevertheless this God is a God who receives sinners. He who believes in God without reserve and is determined that God shall be God to him in all his thinking, feeling, willing—in the entire compass of his life-activities, intellectual, moral, spiritual—throughout all his individual, social, religious relations—is, by the force of the strictest of all logic which presides over the outworkings of principles into thought and life, by the very necessity of the case, a Calvinist (*Calvin as a Theologian and Calvinism Today*, pp. 22-23).

We are now dealing with what is not only essential to the Reformed Faith but its most distinctive feature. If we would know the genius of the Reformed Faith, that specific tendency in Christian thought that it represents, we must do justice to the stress it places on the sovereignty of God. The so-called "five points of Calvinism"—human inability, unconditional election, limited atonement, efficacious grace and the perseverance of the saints—are all constitutive elements of the Reformed Faith to such a degree that the denial of any of them is logically its rejection. But neither individually or as a whole do they con-

stitute the formative or regulative principle of the Reformed Faith. They are branches on the tree but not the root from which the tree grows. What is true of the so-called "five points of Calvinism" is also true of other doctrines that have been put forward as the formative or regulative principle of the Reformed Faith. They may all be essential to the integrity of the system, but it is its doctrine of the sovereignty of God that gives it its specific character as an expression of Christian faith. Dr. Kuyper after denying that the specific character of Calvinism may be found in the doctrine of predestination, the authority of the Scriptures, the doctrine of the covenants, the tenet of hereditary guilt, or the strictness of life that characterized its advocates goes on to say: "For Calvinism all these are logical consequences, not the point of departure—foliage bearing witness to the luxuriance of its growth, but not the root from which it sprouted. Because Calvinism would have God remain God, and could not conceive of any good will or work in man unless depending on a will and work of God, it professed the doctrine of predestination. Because it would have God remain God, and therefore held that whenever He spoke it behooved the creature to be silent, it professed the authority of the Holy Scriptures. Because it would have God remain God, and hence ascribed absolute validity to the bond of His covenant, it professed the mysterious working of covenantal grace. Because it would have God remain God, and hence did not allow itself to put the moral question of our guilt individually, as we are accustomed to do, but organically as is the standing of humanity before God, it professed not only hereditary corruption but also, as the cause of this, hereditary guilt. And again, because it would have God

remain God, and held the entire range of human life in subjection to His law, for this and for no other reason Calvinism came to advocate a strict Puritanism" (*The Presbyterian and Reformed Review*, July, 1891).

It is to this formative or regulative principle of the Reformed Faith, this belief in the sovereign majesty of God—permit me to remind you in passing—that we are indebted for the civil and religious liberties that we enjoy. What is more, if democracy is not to perish from the earth, this doctrine of the sovereignty of God must be restored to honor in the thoughts of men in general. For it is those who fear God, and those only, who do not fear the face of man and who dare therefore to assert their rights and the rights of their fellows as over against tyrants and dictators—whether in Church or State.

3. An essential and in some respects a distinctive feature of the Reformed Faith is its Evangelicalism. Calvinists lay no claim to being the only Evangelicals. Historical Protestantism as a whole is evangelical as over against the sacerdotalism of the Greek, Roman and Anglican Churches. Calvinists do claim, however, that the Reformed Faith is consistently evangelical to an extent that is not true of any other. An Evangelical is first of all one who holds that God in His saving activities acts directly upon the human soul and so stands opposed to sacerdotalism which holds that God acts indirectly, i. e., through instrumentalities He has established for that purpose, namely, the Church and its ordinances. It is even more important to remember, however, that an Evangelical is one that holds that salvation is wholly of God, that nothing that we are and nothing that we do enter in the slightest measure into the ground of our acceptance with God. Hence the real

Evangelical has much more in common with the Roman Catholic than he has with the Modernist who teaches that man is his own saviour. The Roman Catholic, be it remembered, holds, as we do, that salvation is the supernatural gift of God and that ultimately it is God and God alone who saves the sinner. Let no one suppose, then, he is an Evangelical merely because he is not a Sacerdotalist. He is no Evangelical unless he also confesses that any part man plays in the saving process is secondary, is itself due to Divine influence. What we claim is that the Reformed Faith alone is consistently Evangelical. It not only excludes sacerdotalism and maintains the immediacy of the soul's relation to God but it excludes the evil leaven of synergism by which man is given some initiative or power in the saving process. It alone says without reserve that salvation is wholly of God. It not only ascribes glory to God in the matter of salvation, it ascribes glory to God alone. The note that echoes and reechoes in the heart of the Calvinist is not merely *Deo Gloria* but *solī Deo Gloria* and that with a purity of tone that is elsewhere absent.

4. An essential and in some respects a distinctive feature of the Reformed Faith is its system of doctrine and its theory of life. I mention these together because I want to make clear that according to the Reformed Faith the Christian life is founded upon Christian doctrine. It regards the widely accepted saying, "Christianity is life, not doctrine," as folly and unbelief. It is zealous for doctrine but not in the interest of a sterile intellectualism. Rather it is its interest in the Christian life itself that makes it zealous for doctrine. It recognizes as fully as any that Christianity is a life and that a knowledge of Christian doctrines, no matter how correct and exhaustive, is

unprofitable unless it issues in or strengthens the Christian life. Doctrines are not life. Certainly not. It does not follow, however, that they are not indispensable to life. Doctrines are not the cause of life. Nobody, as far as I know, ever said they were. It does not follow, however, that they are not an essential condition of life. As a matter of fact Christianity is both doctrine and life—but, and this is important to remember, the life is the expression of the doctrine, not the doctrine the expression of the life.

It is obvious that the Reformed Faith ascribed great importance to doctrines. It does not hold with the Modernists that Christian doctrines are but the changing intellectual expressions which men give to the sort of life that Jesus lived and that He inspires in others. If it did it too would regard doctrines as of secondary importance. That it ascribes both primary and permanent importance to Christian doctrines finds its explanation in the fact that for it doctrines are not interpretations of life but of facts—and facts in the nature of the case are unchangeable things. The particular facts of which Christian doctrines are the interpretations are those great acts of redemption that God wrought for the salvation of his people—acts that had their culmination in the birth, atoning death, and triumphant resurrection of the Lord Jesus Christ. Those who are content with a religion that affords only moral and spiritual instruction and inspiration may be unconcerned about historical events, about what happened in the long ago. But not those who realize their need of a religion that objectively saves from sin. Such will not be content with anything short of an authentic record of those wonders that God has wrought for their salvation. Apart from the facts recorded in the Bible as actual his-

torical occurrences—as actual as the Battle of Gettysburg or the Great War—there is no such thing as Christianity as the Reformed Faith understands it. But while the Reformed Faith stresses the importance of these facts, it does not suppose that these facts of themselves are constitutive of Christianity. Give these facts no interpretation and they are meaningless. Give them an interpretation other than that of the Bible and they yield us something other than Christianity. It takes both the facts recorded in the Bible and the Biblical interpretation of those facts (i. e., Christian doctrines) to give us Christianity. We adequately value the Bible only as we perceive that it contains not only a trustworthy record of the great facts that lie at the basis of our salvation but an authoritative interpretation of those facts.

I cannot stay to enumerate those doctrines. Suffice it to say that they constitute the system of doctrine set forth in the Westminster Confession of Faith and Catechisms. I cannot refrain from saying, however, that according to the Reformed Faith this system of doctrine is not *a* system of doctrine taught in the Bible, as though there were other systems that with equal right can claim to be Biblical. No. According to the Reformed Faith it is *the* system and the only system of doctrine taught in Holy Scripture. In the nature of the case we cannot believe the Bible to be the Word of God in the Reformed sense and yet suppose that there are mutually opposed systems of doctrines to be found in its pages.

Let it not be said that in its zeal for doctrines, the adherents of the Reformed Faith have failed to commend the doctrines by their lives. No doubt that is true, only too true of many of us, but I believe that there is ample his-

torical warrant for saying that the noblest men and women of which this world has had any knowledge have been the fruits of Calvinism. Men have said that Calvinism is fatal to morality, to high and noble endeavor. They knew not of what they spake. It was Froude, no Calvinist, who wrote:

“I am going to ask you to consider, if Calvinism be, as we are told, fatal to morality, how it came to pass that the first symptoms of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule of life for States as well as persons? I shall ask you, again, why, if it be a creed of intellectual servitude, it was able to inspire and maintain the bravest efforts ever made to break the yoke of unjust authority? When all else has failed; when patriotism has covered its face, and human courage has broken down; when intellect has yielded, as Gibbon says, ‘With a smile or a sigh,’ content to philosophize in the closet or abroad worship with the vulgar; when emotion, and sentiment, and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is a difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has ever borne an inflexible front to illusion and mendacity, and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation.”

Dr. Warfield once said that Dr. Kuyper never wrote anything better than the passage that I am about to quote. It is a passage which while not anti-doctrinal—Dr. Kuyper was too great a Christian thinker to be guilty of that—

deals with the Christian life rather than with Christian doctrines. It binds together what I have said about the relation between Christian life and Christian doctrine by setting forth the life-tendency that Calvinism is fitted to create and further:

“Religion on earth finds its highest expression in the act of prayer. Calvinism in the Christian Church is simply that tendency that makes the man assume the same attitude towards God in his profession and life, which he exhibits in his prayer. There is no Christian . . . whose prayer is not thoroughly Calvinistic; no child of God, to whatever Church organization he may belong but in his prayer he gives glory to God above and renders thanks to his Father in Heaven for all the grace working in him, and acknowledges that the eternal love of God alone has, in the face of his resistance drawn him out of darkness into the light. On his knees before God, everyone that has been saved will recognize the sole sufficiency of the Holy Spirit in every good work performed, and will acknowledge that without the atoning grace of Him who is rich in mercies, he would not exist for a moment, but would sink away in guilt and sin. In a word, whosoever truly prays ascribes nothing to his own will or power except the sin that condemns him before God, and knows of nothing that could endure the judgment of God except that it be wrought within him by the Divine love. But whilst all other tendencies in the Church preserve this attitude as long as their prayer lasts, to lose themselves in radically different conceptions as soon as the Amen has been pronounced, the Calvinist adheres to the truth of his prayer in his confession, in his theology, in his life, and the Amen that

has closed his petition reechoes in the depths of his consciousness and throughout the whole of his existence" (*The Presbyterian and Reformed Review*, July, 1891, p. 382).

5. An essential and in some respects a distinctive feature of the Reformed Faith is its high supernaturalism. Calvinists are not the only supernaturalists any more than they are the only evangelicals. The entire organized Church—Greek, Roman, Lutheran, and Reformed—unless we include sects of such doubtful standing as the present-day Unitarians, profess a supernaturalistic creed. Even the ancient Pelagians and the old Unitarians were supernaturalists though they held to a naturalistic plan of salvation. But while Calvinism is not the only supernaturalistic system of thought and life it is supernaturalistic to a degree that is not true of any other. "The Calvinist," in the words of Warfield, "is by way of eminence the supernaturalist in the world of thought. The world itself is to him a supernatural product; not merely in the sense that somewhere, a way back before all times, God made it; but that God is making it now, and in every event that falls out, in every modification of what is that takes place, His hand is visible, as through all occurrences His one increasing purpose runs. Man himself is His, created for His glory, and having as the one supreme end of His existence to glorify his Maker, and happily also to enjoy Him forever. And salvation, in every stage and step of it, is of God; conceived in God's love, wrought out by God's own Son, in a supernatural life and death in this world of sin, and applied by God's spirit in a series of acts as supernatural as the Virgin Birth and the Resurrection of the Son of God themselves, it is a supernatural work

through and through. To the Calvinist thus the Church of God is as direct a creation of God as the first creation itself. In this supernaturalism the whole thought as feeling and life of the Calvinist is steeped. Without it there can be no Calvinism; for it is just this that is Calvinism" (*Calvin as a Theologian and Calvinism Today*, pp. 38-40).

I have sought to indicate the leading features of the Reformed Faith, and that no one may think that I have been merely expressing my individual opinion, I have expressed myself largely in the words of its outstanding modern exponents. It is for this Reformed Faith that Westminster Seminary stands. Westminster Seminary is not a Fundamentalist Institution unless the word "Fundamentalist" be used in its broad sense as opposed to the word "Modernist." It has much sympathy with "Fundamentalists," meaning by Fundamentalists members of the World's Fundamental Association or similar organizations. What it stands for, however, is not five or nine or any other limited number of Christian points but for the Reformed Faith in its purity and integrity. Its enemies and detractors may call it "extreme" but those who want to describe it rather than caricature it will rather call it "consistent." Be that as it may, what it stands for is an unabridged not an abridged edition of Christianity.

Westminster Seminary believes that the Reformed Faith is true and that it needs and is capable of scholarly defense. Its Faculty believes not because it does not know but because it knows. For instance, I am sure that at the time of his death there was no man in the world—I make no exceptions—who knew more about the New Testament and what has been said against its trustworthiness than Benjamin B. Warfield. Again I am sure that at the time

of his death there was no man in the world—here too I make no exceptions—who knew more about the Old Testament and what has been said against its trustworthiness than Robert Dick Wilson. Yet I am sure that Dr. Warfield would have said about the New Testament what Dr. Wilson said about the Old Testament: that no man knows enough to say that it contains errors. What was true of these great men is hardly less true of the present Faculty of Westminster Seminary. As a result, it graduates men who need not fear the taunt: "If I knew as little as you do, I too might believe as you believe."

Westminster Seminary does not indeed believe that rational arguments alone will make a man a Christian—apart from the regenerating activity of the Holy Spirit rational proofs will ever prove ineffective—but it holds that no one ought to be a Christian unless there are good reasons for supposing that Christianity is true. The court of reason is at least the court of original jurisdiction. If non-suited before the bar of reason, Christianity will be rightly denied a hearing before every appellate court. The basic reason for the present-day defection from Christianity is that men have been led to suppose that Christianity is not true. The task of convincing our modern age that it has been premature in assuming that Christianity is false cannot therefore be shirked. Nothing is more needed today than men with sufficient breadth of knowledge and power of thought to make clear to reasonable and reasoning men that the Christian life and world view is the only tenable one. The Trustees of Westminster Seminary have the happiness to believe that there is no body of men more capable of performing this task than the Faculty of Westminster Seminary.

Westminster Seminary believes moreover with Warfield that the Reformed Faith, "as it has supplied the sinews of Evangelical Christianity in the past, so is its strength in the present, and its hope for the future." This means that, in its judgment, the Reformed Faith must be preserved and propagated not so much for the sake of its distinctive features as for the sake of what it holds in common with real Christianity in all its forms. Christianity is today engaged in a life and death struggle with Modernism. Modernism does not merely attack Christianity at this point and that. It attacks it all along the line. It aims at nothing short of its complete destruction. If we are to meet this attack with any hope of success, humanly speaking, our counter-attack must be equally comprehensive. Eclectic, half-way methods will not suffice. We must set principle over against principle, world view over against world view. As Dr. Kuyper put it: "As truly as every plant has a root so truly does a principle hide under every manifestation of life. These principles are interconnected and have their common root in a fundamental principle; and from that fundamental principle is developed logically and systematically, the whole complex of ruling ideas and conceptions that go to make up our life and world view. With such a coherent world and life view, firmly resting on its principle and self-consistent in its splendid structure, Modernism now confronts Christianity; and against this deadly danger, ye Christians cannot successfully defend your sanctuary, but by placing, in opposition to all this, a life and world view of your own, founded as firmly on the basis of your own principle and wrought out with the same clearness and glittering in an equally logical consistency" (*Lectures on Calvinism*, pp.

260-261). Such a life and world view we hold is possessed only by those who hold the Calvinistic or Reformed Faith. In it alone do we find that consistent religious supernaturalism of thought and life, armed with which we will be able to wage successful war against that naturalism of thought and life which flaunts itself wherever we turn in the modern world. It is only as we realize this that we can perceive what Dr. Caspar Wistar Hodge in his inaugural address called "the tremendous significance of the Reformed Theology for us today." It gives us, as he went on to say, "the only adequate support for supernaturalism against a naturalism which, when it has run its logical course and borne its bitter fruit, not only robs us of a supernatural salvation, but of supernatural Christianity and a supernatural Bible, and which indeed does not stay in its course till it has robbed us of Christ and even of God" (*The Princeton Theological Review*, Jan., 1922, p. 13). In defending the consistent supernaturalism of the Reformed Faith Westminster Seminary is serving the interest of all Christendom. It is here, perhaps, that it is rendering its greatest service.

As a concluding word permit me to say that I think we have reason to thank God tonight for the five years of service that Westminster Seminary has been permitted to render. What its future shall be, I do not pretend to know. It may be that the ecclesiastical machinery of the Church will succeed in its efforts to crush and extinguish it. It may be that it will grow great only to have its love for the Reformed Faith grow cold or even turn to opposition. But of the Reformed Faith itself I am sure we can say with Warfield that it "can no more perish out of the earth than the sense of sin can pass out of the heart of sinful human-

ity; than the perception of God can fade out of the minds of dependent creatures; than God Himself can perish out of the Heavens." In this confidence let us go forward. An inferiority complex may become some minorities but not those whose trust is in the Lord God Almighty. God's plans and purposes will not fail. We may be sure, therefore, that at the end of the years all that is opposed to God will have been brought into subjection and that a great multitude, which no man can number, out of every nation and all tribes and peoples and tongues, shall be gathered before the throne and before the Lamb and join in the great jubilation; "Unto Him that loveth us and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and our Father; to Him be the glory and the dominion forever and ever. Amen."

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